

EPISCOPAL Churchnews



JUNE 9, 1957

TWENTY-FIVE CENTS



MID-SUMMER PILGRIMAGE

page 20

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Alexander Mackie, President

1717—Two Hundred Forty Years—1957

COMING EVENTS

THE CHURCH'S CALENDAR

Whitsunday (Pentecost), June 9
Trinity Sunday, June 16 . . . St. Barnabas, June 17 . . . St. John the Baptist, June 24 . . . St. Peter, June 29.

NATIONAL EVENTS

Christian Unity Sunday, National Council of Churches, June 9 . . . **Priest Institute**, American Church Union, June 11-14 . . . **Theme**: The Liturgical Movement. Peekskill, N.Y. St. Peter's School, June 11-14 . . . **I.C.U. Sunday**, the Japanese International Christian University Foundation, Inc. June 16 . . . **"Catholic Sociology"**, a series of summer conferences sponsored by the ACU. Washington River, L.I., N.Y. Camp DeWolfe, June 17-20 . . . **Annual Meeting**, **Confaternity of the Blessed Sacrament**, Orange, N.J. All Saints' Church, June 22 . . . **National Assembly**, simultaneous with World Council of Christian Friendly Society. Also marks **GFS' 80th anniversary year**. Bronx, N.Y. Sarah Lawrence College, June 26-July 1.

PROVINCIAL

Provincial (III) Summer Conference, June 9-15 . . . **Eighth Conference in Theology for College Faculty**, Hartford, Conn. Trinity College, June 11-17 . . . **Conference of the Province of Washington (III)**, Frederick, Md. Hood College, June 16-22 . . . **Convention of the Sewanee Province Laymen**, Sewanee, Tenn. June 20-23 . . . **Leadership Training Conference**, sponsored by the Provincial Commission for Christian Education (New England), for church school teachers, superintendents, and leaders of young people's groups, leaders of adult groups and clergy. Whitinsville, Mass. Lasell House, June 23-29 . . . **Sewanee Summer Training School** (Christian education). Sewanee, Tenn. June 23-29.

REGIONAL

Third Annual Regional School Church Music and Liturgics, Episcopal Seminary of the Southwest and Music Commission of the Diocese of Texas, Austin, June 24-28 . . . **Episcopal Conference for Adults**, Dioceses of New York and New Jersey, Princeton Theological Seminary, June 24-28.

DIOCESAN

1957 Summer School, Diocese of Los Angeles, Pacific Palisades, Presbyterian Conference Grounds, June 23-29.

OF SPECIAL NOTE

Jamestown Festival Observance: International Naval Review, Hampton Roads, June 8-17 . . . Commemoration of Capt. John Smith's explorations, falls of the James River, June 9 . . . **Jamestown Sunday**, Celebration of Holy Communion on Jamestown Island commemorating first recorded celebration of Holy Communion in Virginia.

EPISCOPAL Churchnews

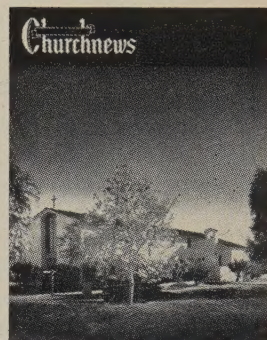
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THE COVER: *St. Paul's-in-the-Desert, Palm Springs, Calif. It struck authoress Esther Davis that she didn't have to travel thousands of miles to make a church pilgrimage and enjoy a vacation at the same time. She describes her impressions on a trip around her own bailiwick, the Diocese of Los Angeles.*

IN OUR NEXT ISSUE

AMERICAN CHURCHES ABROAD

Witnesses to American faith overseas. The story of the American churches in Europe, with special emphasis on the American Cathedral in Paris and the American Church in Geneva, Switzerland.

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"Truth is man's proper good and the only immortal thing that was given to our mortality to use. No good Christian or ethnic, if he be honest can miss it; no statesman or patriot should. For without truth all actions of mankind are craft, malice, or what you will rather than wisdom."

—Ben Jonson

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CONFRATERNITY OF THE BLESSED SACRAMENT

THE ANNUAL MEETING

SATURDAY after CORPUS CHRISTI

JUNE 22, 1957

ALL SAINTS' CHURCH

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The Very Rev. Malcolm DeP. Maynard

1 p.m. Luncheon (\$1.50) in All Saints'

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—Reservations are necessary—

followed by

The Annual Conference

Reports and Greetings from Officers

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The Christian Year

Faith at Work Day by Day

RELIGION OF THE SPIRIT

Today is Whitsunday, one of the five most important Feasts of the Christian Year, and the day upon which we celebrate the gift of the Holy Spirit. Belief in the Holy Spirit may seem a difficult doctrine to many, and yet He is the one person of the Blessed Trinity with Whom, as Archbishop Temple once said, we are most consciously in constant contact.

The Holy Spirit

We can understand the work of the Holy Spirit in a rising scale. We may begin if you wish, with the long evolutionary process which Science describes to us. The Bible tells it better: "The spirit of God was brooding upon the face of the waters." Furthermore, we see the work of the Holy Spirit in the integration of human personality, from the immature and chaotic confusion of childhood to the ordered mind of the mature person.

Pentecost

All of this took on a vastly different meaning after the first great feast of Pentecost. The disciples felt after Pentecost that they had experienced the gift of God's actual and active presence. They believed that it was the presence of Jesus Christ through the spirit and the authentic sign of His second coming.

Now this made a tremendous difference in their lives. Beforehand, they had relied on Our Lord's external presence. Now they did not depend upon an external presence, but an inner, living and real presence, which was near and powerful to help. Furthermore, Pentecost redeemed their religious experience from the legalism which had been the curse of the Pharisees. Pentecost meant the beginning of the discipline from within, the control of human life through God's spirit dwelling in men's hearts. It was through Our Lord that this new relationship was introduced. Our Lord, as they understood it, came into the world to introduce this new power, and He went away in order that that new power might be released into their lives. Only that can explain His mysterious words to them: "It is expedient for you that I go away."

What Does This Mean?

Does the Holy Spirit have any direct relationship to us? Christianity has taught us that we are created in God's image, that there is no limit to our spiritual achievement. Our Lord said, "Be ye perfect, even as your Heavenly Father is perfect." Yet you and I know that we are far short of this goal. We have missed the mark. In the past, Christianity had been unable to transform human life. Can it do it now? That is what we want to know.

Pentecost was no new Creation, but perhaps the most important discovery that God ever led man to make about Himself. The Scripture says, "When the day was fully come," the Holy Spirit descended upon them. In other words, when the full meaning of Jesus had sun in, then the miracle took place. For these disciples knew that in our Lord they had tapped the fundamental sources of spiritual energy and that they had secured for themselves, through Him, eternal and abundant life.

Now we know, as they knew, that they could not change themselves. But we can choose the influences which, in turn, will make a difference in our lives. We become like what we contemplate, what we love the most, what we habitually adore. We become like Our Lord when we think about Him, when we dwell in His presence. Our Lord is able actually to spare the divine potential within us. That is part of the mystery and the miracle of Pentecost.

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LETTERS

TO THE EDITOR

WHY NOT AN ARCHBISHOP?

Sir:
Can anyone tell me . . . any concrete reason why the American Church does not give its spiritual head the title of "archbishop"?

In my dictionary the literal meaning of "presiding" is: hold the place of authority; have charge of meetings (or meetings), have control, etc. It would seem, then, "Presiding Bishop" could mean any American bishop who presides over his own diocese. In the same dictionary, the term "archbishop" is given to designate the bishop of the highest rank. Now since Presiding Bishop Henry Knox Sherrill is the "head" of the American Church in action, act and (in my opinion) fact, why shouldn't he and those who follow, be given the dignity of the full title? . . .

PAUL K. EGGERS
SANTA CRUZ, CALIF.

OPPOSES IMMIGRATION

Sir:
In regard to your plea (*ECnews*, March 1957), I am very strongly opposed to our opening wide our doors to the immigration of everybody from anywhere, as you seem to desire. A great many of these people are running from problems at home that they ought to stay at home to solve, or at least to stay within the vicinity of home. This is true especially, in my opinion, of the Hungarians, but also of the others. It seems to me that you would

have us open our arms to those who repudiate their problems in their homelands, or who refuse to stay at home to face the problems of their homelands, or who are misfits there or are looking for a hand-out here. These are harsh words, I know; but there is much truth in them, I believe. . . .

(THE REV.) JAMES P. DEES
STATESVILLE, N. C.

EXCHANGE OPPORTUNITY

Sir:

The vicar of Lindisfarne, Northumberland, has written to me to say that he would like to arrange a year's exchange with an American priest sometime in the near future.

Lindisfarne is Holy Island. Its vicar is the successor of St. Aidan, who brought the Faith from Iona in the 7th Century and began one of the most glorious chapters in the story of the English Church. The island and its village are described in the *National Geographic* (Oct., 1952). Since that writing, a road across the sands has made it possible to drive easily and safely to the mainland at low tide, about six hours a day.

The vicarage is modern and comfortable, with a garden sloping down to the sea. One can look across the islet where St. Cuthbert built a hut and oratory 1300 years ago. Their foundations are still there. The vicar is squire as well as parson, and host to the pilgrimages which come increasingly from both England and Scotland.



"Fetch my other cassock, Fletcher. The Vestry says 'no!'"

Strasburger

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No one should consider this exchange who is not prepared to enjoy a considerable degree of isolation, a ministry among simple folk, and a life by the sea in all weathers. In summer there is no better holiday country in England nor one less spoiled by commercialism, but in winter it could be rugged enough, exposed to the full force of North Sea gales.

On the other hand, there is no holier spot in the two kingdoms. This was the heart of Celto-Saxon Christianity, the northern culture which produced the school of Whitby and such magnificent works as the Lindisfarne Gospels. No less than Canterbury, it was the seedbed of the Anglican Church. It was the physical and spiritual home of nine or ten canonized saints and of many another known only to God, whose presence is still to be felt. To spend a year there would be an unforgettable experience.

Any priest who is seriously interested should write to the Rev. T. J. Martin, Lindisfarne Vicarage, Holy Island, Berwick-on-Tweed, Northumberland, England.

(THE REV.) T. J. MARTIN
NORTHUMBERLAND, ENGLAND

► THE SHELTERING ARMS

Sir:

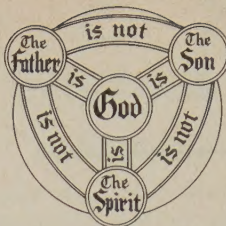
I have read with interest the article, "Washington Parish Group to Aid Retarded Children" (*ECnews*, March 31), and thought you would like to know about another Church-affiliated program for mentally retarded children.

The Sheltering Arms, operating under the auspices of the Episcopal Church, and founded in 1882 as a home for orphaned and destitute children, changed in 1942 and became a hospital for the treatment of children with poliomyelitis. As the need for this type of facility decreased, its board of directors in 1955 approved a program to develop a facility for mentally retarded children which would incorporate research, parent counseling, education and training. This was to be accomplished in cooperation with the Minneapolis public school system.

The Sheltering Arms is now in its second year of operation as a day school and research program for mentally retarded children, and the results have exceeded our greatest expectations, with 46 pupils and an average daily attendance of 91.6 per cent.

We are proud to have contributed information to the St. John's Orphanage in response to a letter of request from Mrs. Charles R. Peck, first vice-president. We also informed Mrs. Charles F. Monroe, assistant secretary of the Division of Health and Welfare Services, National Council, about our program and the changeover from an orphanage and polio hospital to a day school for mentally retarded children.

continued on page 33



An Ancient Symbol
of the Trinity...

The Trinity—

A Doctrine which grew from Experience, when Christians learned that they could not say all they meant by the word "God" without saying "Father, Son, and Holy Spirit."

by William S. Lea

THE RICHNESS OF THE DOCTRINE OF THE HOLY TRINITY

Next Sunday is Trinity Sunday. Of all the doctrines of the Church this doctrine of the Trinity is at once the least understood, the most widely held, and the most important of them all. Trinity Sunday is a kind of summing up of the Christian Faith and of the Christian Year—Advent, Christmas, Epiphany, Good Friday, Easter, Ascension, Whitsunday. The doctrine of the Trinity gathers all of this up into that richness which is the Christian idea of God.

Based on Experience

Belief in the Blessed Trinity grew out of experience. It is not at all the product of abstract thinking. Christians, as a result of all that they had known of God in Christ, and through the Holy Spirit's Presence with them, simply could not say all that they meant by the sacred name without saying, "Father, Son, and Holy Spirit." We see this in St. Paul's great Apostolic Benediction, which we hear Sunday after Sunday: "The Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost be with us all evermore." Notice the movement of his thought in this simple statement. It is a short history of the experience of the Christian Church from which came the Doctrine of the Trinity.

The Grace of Our Lord

St. Paul began there, for it was through the Grace of our Lord Jesus Christ that God met his deepest need. We know today that something has gone wrong in our world; we know the need for forgiveness, we know the necessity for a new harmony in our lives. It is here that Jesus comes into our lives with saving power. In Him we see God at work. St. Paul knew that, when he was confronted by the judgment and the mercy of Jesus Christ, he was

confronted by the Fact of God—so he began with the Grace of our Lord Jesus Christ. His experience began there.

The Love of God

What he knew in Christ, he now traces to the very heart of the universe. It is obvious that God is good, for nature often cruel. But those who know the Grace of our Lord Jesus Christ cannot doubt the Love of God. When we stand with Jesus Christ at the Cross and see Him facing the full fury of evil head on and conquering through His Divine Love, then we know that Love finally wins, for God is a God of Love.

See now how Paul's thought moves on to the Fellowship of the Holy Ghost. St. Paul knew that he had not said it all until he had said this. God is not remote, but near and powerful to help. The Great Spirit Who rules all nature and directs the planets in their courses also dwells in human hearts.

A Mystery Still

We must not pretend that there is no mystery still. "A God understood would be a God destroyed"—He is far beyond our comprehension. There are clues, however, and a few valuable analogies. I have a friend who has designed his house, while he built it with his own hands, and who now lives in it. Noel Coward is author, actor, and director in his plays. The Trinity is vastly more than three ways of God's dealing with us, but perhaps these three aspects of His Action give some insight into His Being.

We remember that the Apostolic Benediction was not theology. It was a blessing. We may claim it today. The Church says to us: He is Creator. He is Redeemer. He is Inspirer. May yours be the Grace of our Lord Jesus Christ, a deeper understanding of the Love of God, a fuller participation in the Life of the Spirit.



The Rev. Dewi Morgan, who here tells the story of the Church of England's industrial mission work, is a regular ECnews contributor. His "London Notebook" appears on page 17.

ANGER: MEN AT WORK

"The British workingman is not an atheist. But he may find it very hard to bring himself to be an active believer," says the Rev. Stanley Linsley, formerly prebendary and diocesan missionary of Lichfield, England, and now general director of the Industrial Christian Fellowship, the Church of England organization which strives for all its name implies. In that statement he crystallizes the fact that Britain's Industrial Revolution has been a gradual process, happily devoid of the jagged edges which are so much a feature of its continental counterpart. Nevertheless it has resulted in a wide rift between the factory floor and the church pew. The British worker is not the heir of the "age of reason" which made God so irrelevant for his French opposite number, nor has his country suffered a historical hiatus, such as was produced by the French Revolution. Industrial growth was a gradual process, and the continuity with mediaeval forefathers has never suddenly strangled.

Yet that growth inevitably divorced the countryman from the fields of his ancestors and left him a rootless machine-minder. The countryman had known something of God from the color of a sunset, and the peaceful rhythm of the seasons had kept him aware of continuing life and the Church's year. When he was transformed into a bewildered unit in some urban slum, where the monotony of tiny houses was broken only by the starkness of a belching factory chimney, his contact with reality somehow vanished. And, for so many, God vanished too.

Thus, in Britain, it is unreal to talk about the "Church winning back the industrial masses." It never had them.

The people who spent six working days a week in a soul-sucking factory rarely spent the seventh in church. They tended to become mere "hands". And it was not because the church was indifferent to them. The ecclesiastical history of 18th and 19th Century England is liberally sprinkled with valiant attempts to relate the altar and the factory bench or coal pit, nor were such attempts the mark of any single party within the Church. But we have no space here for long backward glances. What concerns us is the fact that these post-World War II years may well prove to have been the time when this problem was most energetically tackled.

While there is no great attack on the problem mounted

centrally and officially, there are many heartening efforts to be recorded. Like most things in the Church of England, these attempts reflect its genius for holding in contented harness the two driving forces of "official action" and "private enterprise".

The official action is that which stems from the diocesan authorities. While any knowledge of history makes one chary of using the word "pioneer," in this respect it would be true to say that the Diocese of Southwark has led in establishing what is becoming an increasingly widespread pattern of working.

Southwark consists of the multitudes who inhabit South London, with parts of Kent and Surrey thrown in for good measure. It includes miles of Thameside wharves and masses of industrial concerns of all shapes and sizes.

The present chapter in this story began when, at the end of the war, the present Bishop of Coventry (the Rt. Rev. Cuthbert Bardsley) left the rectory of Woolwich to become provost of Southwark Cathedral. He was the driving force behind what has become S.L.I.M. (the South London Industrial Mission). He began with one assistant who is now the director, Canon Colin Cuttall, who once worked as a deckhand on a cattle-boat in order to cross the Atlantic.

Colin Cuttall is a canon residentiary of the cathedral, but his waking hours are mostly spent in the slab of docks which is his parish—a situation remote from the novelist's conception of a cathedral close. He is the friend and confidant of dockers, customs men, shop stewards and executives in concerns touching anything from rum to electrical equipment, from the great railway junction of London Bridge to the vegetable market in Dickens-land, which sprawls beneath and beyond to the headquarters of the London Fire Brigade. He and his staff—every one of them "Padre" to their factory flock—spread a wide net over South London, sorting out personal and managerial problems, ready for any eventuality.

Some indication of the nature of their task with a rapidly moving population comes from the fact that one parish in the area (St. John's, Waterloo Road, the "Festival of Britain" church) has a resident population of only 500, but several large business organizations bring into the parish a working

Canon Cuttall, with Thameside backdrop.



population of not less than 20,000 daily.

Says Canon Cuttall, "We must reach out to them and show them that we really care about them *for their own sakes*. We must stand alongside the men who carry very heavy burdens of responsibility, both at the trade union and management level, and endeavor to bring the Mind of Christ to bear in times of tension and uncertainty. Some of our best allies have been those who profess no religion at all. Anglicans, Roman Catholics, Methodists and Baptists show a remarkable unity in the desire to help."

Canon Cuttall is quite clear that this work is in no way in conflict with the parochial system. Pointing out that parish priests are usually so hard-pressed looking after the people who live in their parishes that they can do little about those who come into the parish to work, he says: "A major objective of our Industrial Mission, therefore, is to provide an auxiliary arm for hard-pressed parsons . . . The great majority of clergy are only too thankful to have their ministry reinforced in this way. Many of them look to S.L.I.M. for guidance in making the best use of their industrial opportunities."

He is also very clear on another point. "The padres well understand their limitations. They know that the real leadership must come from those who are themselves involved in industry. The padre's job is primarily to evoke, guide and encourage *lay* leadership. He is unlikely to build any durable structure on himself, for the good reason that he does not "belong". An industrial mission such as ours must be a movement of laymen *from within industry*, if the gap between faith and life, between preaching and practice, between Christian values and the new technological society, is to be effectively bridged." The job of the padre is so to enthuse laymen that they will be the real missionaries to their own factory. Only when men talk to each other in their own language, will many of their work-mates stop rejecting a Christianity which so many of them have never begun to understand.

The picture of the work of S.L.I.M. is not unlike that which, to a greater or lesser degree, is developing in other dioceses—notably Sheffield, Birmingham, Coventry (where the pioneer of S.L.I.M. is now the diocesan bishop) and Bristol. It is worth noting that Sheffield's industrial missionary, Canon Ted Wickham, who has now had some 10 years experience in this work and is one of this country's authorities on the subject, at present has an American priest, the Rev. Scott I. Paradise, of Detroit, temporarily working with him in order to study his methods. According to a recent article by Canon S. H. Proctor, the dioceses of Birmingham and Coventry have each appointed a senior clergyman to have the oversight of this work. These two dioceses between them have nearly two dozen factory chaplains—though none of them is in a position to give his full-time services to industry.

It is worth stressing that the holding of "lunch-hour services" is not the object at which factory chaplains aim. They are rather concerned with the task of shepherding a flock,

and a great deal of the work is done with individuals.

So much for the "official" work of the Church through diocesan organizations. There is also another experiment to be noted. This is the nearest equivalent in England of the priest-workers in France.

The English experiment was made by two parsons—50-year-old Michael Gedge and John Strong, who took joint responsibility for the Kentish parish of Eyethorne and at the same time became two *full-time* coal miners. On alternate weeks one of them worked in the local pit—as a laborer—from 6 a.m. to 2 p.m., and the other from 2 p.m. to 10 p.m. They lived on their collier's wages (£8 a week) and left the parish income in trust. They put in a full eight-hour day and did their parish work. They had irregular hours of sleeping and irregular mealtimes. These two men certainly earned the highest praise from all their work-mates. But such strenuous effort was too much and the experiment had to be discontinued.

No assessment of the Church's mission to English industry would be complete without reference to the Industrial Christian Fellowship—whose patron saint must forever be the brilliant and selfless "Woodbine Willie"—the Rev. G. Studdert-Kennedy, who gave it his best efforts.

The I.C.F. is the heir on the one hand of the old Christian Social Union, a body which devoted itself to a theological and academic study of the problems of the Church and industry, and on the other of the Navy Mission, its counterpart which set itself to evangelize the workingman nearly a century ago. One of I.C.F.'s great contributions today is that it has a long period of continuity, and from that it has garnered a wealth of experience which is at the disposal of the whole Church. Its advice is sought, for example, by the Church of Japan about the keeping of its annual Industrial Sunday, and its association with the Society for the Propagation of the Gospel, it is about to send an industrial priest-missionary to British Guiana. It has regular inquiries from places as far apart as India and Sweden.

Today's pattern of the I.C.F. owes much to one of its devoted supporters—the incomparable William Temple. It faces the fact that Britain has 260,000 factories, but that 40% of the working population is engaged in only 2,300 units. The large units present a problem, but even more insuperable is the question of how to spread available manpower over the small scattered units. If the English clergy were allocated to factories, there would be none left for the parochial charge. The importance of the lay worker is therefore obvious.

The I.C.F. has as its aim that every communicant should have a home missionary in his own place of work. The function of the staff members of the I.C.F. is to train the laymen whom they come into contact so that those laymen will, "gossiping" the Faith as they work and in their brief periods, bring other laymen to the feet of Christ.

Today the I.C.F. is working in 23 areas of the United Kingdom and has a staff of eight priests and 17 full-time laymen.

A biographical note on one of its staff, until recently a lay worker but now ordained, gives some picture of its work. Oliver Findlow had been a newspaper reporter, a soldier and a labor organizer before he decided to give himself to God through the I.C.F. He began by answering an advertisement in the "Church Times". Soon he was addressing open-air meetings, then on to a slum parish in Southampton where he looked after dockers. His next work was organizing a club for the unemployed in Norwich—this drew favorable notice from King George VI and Queen Mary. In 1945, he took charge of a soldier's hostel in Italy, then back to Bristol. Finally he landed in Burton-on-Trent, where much of his work was done in breweries and foundries. Soon local firms were reporting much less pilfering among their employees. A few months ago he was ordained and given charge of a small parish in Burton, which will henceforward be his base camp. For

continued on page 3

I.C.F. area director at a canteen talk.



THE NEWS IN BRIEF

Quick Reports from Around the Church

*'Playing' the Hymns at Monte Carlo . . . Virginia's Earth-Moving Coadjutor
A New Archbishop for Troubled South Africa . . . "No flowers at funerals,"
Say Denver Clergy . . . Vicar's Worry: They Love 'Lucy' More Than Evensong*

► Hoosac School, an Episcopal boys preparatory school in Hoosick, N. Y., has "broken with its past." On June 15, Dr. Roger G. Cooley of Montclair, N. J., became the first layman in the school's history to serve as headmaster. He succeeded the Rev. Meredith B. Wood, the last successive priest-headmaster since Hoosac was founded in 1889. Dr. Cooley recently completed his duties at Montclair Academy as head of the history department and assistant to the headmaster.

► The Rev. M. Moran Weston, executive secretary of National Council's Division of Christian Citizenship, is returning to parochial duties. On July 1, he becomes rector of St. Philip's Church, New York City, the largest parish in the country (3,904 communicants). Dr. Weston once served on the clergy staff and as business manager of St. Philip's. Long interested in social work and labor relations, he wrote for nine years a column on labor and economics for a New York weekly newspaper. He has also had business experience as a licensed real estate broker, and is a founder and now a vice-president of the \$5-million Carver Federal Savings and Loan Association. In addition to his National Council duties, he represents the Episcopal Church in one of the National Council of Churches' departments, is responsible for the Church's educational program on alcohol and alcoholism and is on the staff of the New York Cathedral.

► The case of the missing numbers! When Sir Winston Churchill was visiting an Anglican church in Monte Carlo, he noticed that Hymns 1 to 36 were never sung. Was there any special reason? The clergyman explained reluctantly that a famous actor once attended a worship service which ended with Hymn 32. The actor promptly left

the church to play 32 at the casino. The number won. When the priest discovered the reason for the subsequent increase in attendance at his church, he vetoed any hymn whose number was also on the wheel.

► Bishop Hamilton H. Kellogg of Minnesota recently broke ground for a new addition to St. Barnabas' Hospital in Minneapolis. When completed the more than \$5-million, six-story building will cover nearly a square block, with accommodations for 396 beds. St. Barnabas was the city's first hospital. It was started as the Cottage Hospital in a 12-room rented building in 1871 by the Rev. David B. Knickerbocker.

► More than 100 members of the Denver Ministerial Alliance unanimously agree that funeral services should be simple, private and dignified. At a recent meeting they recommended: No flowers, instead a gift to the church or cause in which the deceased had an active interest; no public viewing of the remains; no intermingling of church, military and lodge funerals, and no funeral arrangements until the officiating clergyman has been consulted. They also recommended modest appointments for the disposal of the corpse.

► The Anglican Bishop of Chester (Eng.) believes it "unrealistic" to discuss a reunion of Christendom without taking into account the Roman Catholic Church. "And it is equally unrealistic," said Dr. Gerald A. Ellison, "to think that reunion with the Church of Rome is possible in her present mood, in which her condition is total submission to the Pope and total renunciation and detestation of all that has been previously known of Christ's Church." These conditions, Bishop Ellison said, are "unaccept-

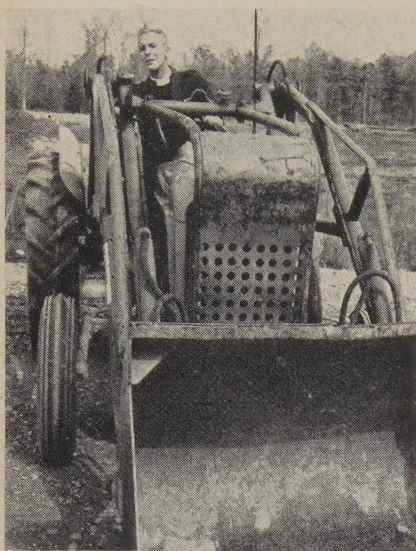
able to any loyal Anglican." He also decried what he called the Roman Catholic Church's campaign of "mounting intensity" to win converts among Anglicans. He denied Roman Catholic claims that only they are making headway in conversion efforts.

► Stepped-up activity in the maritime industry had its effect on the Seamen's Church Institute of New York last year. For the first time since 1956, the center saw an increase in the number of lodgings booked by seamen. In releasing the institute's annual report, Dr. Raymond S. Hall, director, considered it significant that there had also been a drop in the number of credit loans and fewer personal service interviews. Work, he said, helps a man eliminate some of his problems and push other worries aside. He also noted the rise in foreign ships docking in New York. He believes the institute's personal welcome to these crewmen helped implement President Eisenhower's suggestion for more personal contact with people of other lands. During 1956, seamen from 31 different nations attended the institute's Merchant Marine School to advance their ratings.

► The Huron diocese of the Anglican Church of Canada has approved the establishment of an Anglican liberal arts college in affiliation with the Roman Catholic University of Assumption in Windsor. The Basilian Fathers, who run the university, will allow Anglican priests to teach a course in religious knowledge, which will be compulsory for Anglican students just as instruction in their faith is compulsory for Roman Catholic students. Anglican clergy will also teach a different course in philosophy and medieval history, with a different point of view on the Reformation.

NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE



► The Bishop and the bulldozer: The Rt. Rev. Robert F. Gibson, Jr., has proven he can always get a construction job if times get tough. Under instruction by the operator and foreman, the Bishop Coadjutor of Virginia had an hour-and-a-half practice session the day before he broke ground with a bulldozer for the new building of All Saints' Church, Richmond. Site for the new church, now located downtown, is on the grounds of Roslyn, diocesan conference center. It's expected to be completed in the fall of 1958. Meanwhile, a near crisis was averted just prior to the ground-breaking ceremonies. Someone stole the bulldozer battery. The theft wasn't discovered until 20 minutes before the services. A quick-thinking layman rustled up a replacement.

► An Anglican priest has had to wave the white flag of surrender at television's Lucille Ball, even though he doesn't own a set and has never seen her show. The Rev. G. Westerdale Bowker, vicar of Steventon, England, now holds Sunday afternoon services instead of evening worship. The reason? His church had been almost empty since "I Love Lucy" was introduced to British TV fans on Sunday nights.

► Dr. Joost de Blank, Bishop of Stepney, England, since 1952, is the new Archbishop of Capetown, South Africa, succeeding the late Dr. Geoffrey Hare Clayton. Bishop de Blank, 48, is a bachelor of Dutch

descent. He served as an army chaplain during the last war, became associated with the Student Christian Movement for a while and then was appointed vicar of St. John the Baptist, Greenhill, Harrow.

► The Midwest is not considered a Spanish-speaking section of the country. Nevertheless, Christ Church, Chicago, has inaugurated 9:30 a.m. Masses in Spanish for Puerto Rican Episcopalians in the area. During World War II, the church conducted Masses in Japanese. The Rev. Francis W. Tyndall is rector.

► The Rev. Leslie Skerry Olsen of St. John's Church, Elkhart, Ind., has accepted a call to be dean and rector of Grace Cathedral, Topeka, Kan., effective Sept. 1. He succeeds the Very Rev. John Warren Day who is retiring after 30 years' service. Dr. Olsen has been at St. John's since 1943. He was called to the cathedral by Bishop Fenner of Kansas, with the vestry's unanimous approval.

► The winners! Four young Episcopalians spent a week in New York early last month as reward for winning the 1957 Episcopal Church School essay contest. They are Sharolyn Lusk of Madison, Wis.; Jill Salinger of Durham, N. C.; Michael L. R. Donnelly of Terre Haute, Ind., and Jimmy Hester of Vicksburg, Miss. As guests of National Council, they lunched with Presiding Bishop and Mrs. Henry K. Sherrill at Seabury House in Greenwich, Conn., and appeared on the CBS-TV program "Lamp Unto My Feet."

► The Church and the law have pretty close ties in Connecticut. A Hartford lawyer has become the second attorney in Connecticut recently to decide on the ministry as his life's work. He is Henry A. Tilghman, 36, father of four children. On July 15 he becomes resident lay vicar of St. John the Evangelist in Yalesville. He'll enter Berkeley Divinity School, New Haven, in the fall. The other lawyer, Edgar Lockwood of Stamford, will enter Virginia Theological Seminary at the same time.

► What is a Nun's life like? The Order of St. Helena, along with several other Episcopal Communities for women, wants you to know. Any young woman, between the ages of 18 and 35, may find out by attending these Communities' third Conference on Vocation to the Religious Life during the Labor Day weekend. Interested applicants may write to the Sister-in-Charge, Convent of St. Helena, Box 397, R. D. 41, Newburgh, N. Y.

► The Very Rev. John P. Craine was consecrated Bishop Coadjutor of the Diocese of Indianapolis, April 29 in ceremonies witnessed by more than 1,500 persons in the Scottish Rite Cathedral. Thousands of others either saw or heard the consecration over television and radio. Chief consecrator for the former dean of Christ Church Cathedral, Indianapolis, was Bishop Richard A. Kirchhoffer, his diocesan, acting for the Presiding Bishop. Over 300 persons marched in the processional, representing state, city, schools and churches of different denominations. Seventeen Episcopal bishops were also present.

TICKING IT OFF . . .

The Hon. William A. Shands, National Council member from Gainesville, Fla., is new president of the Florida State Senate . . . Presiding Bishop Henry Knox Sherrill is now honorary member of the General Commission on Chaplains and Armed Forces Personnel . . . The Rt. Rev. Edward L. Parsons, retired Bishop of California, has been named vice-chairman emeritus of the American Civil Liberties Union's National committee . . . Gen. Kenneth C. Royall, New York attorney and former Secretary of the Army, is a newly-elected director of the Episcopal Church Foundation . . . Bishop Thomas N. Carruthers, chancellor and alumnus of the University of the South, will receive the first Man of the Year award made by his chapter (Omega) of Kappa Sigma Fraternity at Sewanee . . . The "History of the Episcopal Church in South Carolina" by the Rt. Rev. A. S. Thomas, retired Bishop of South Carolina, is expected to be published this year.

WCC Considers Race, Refugee, Unity Problems

U. S. Conference at Buck Hill Falls also airs economic aid, nuclear tests, evangelism views.

When international church leaders get together, the world is their concern, rather than one particular country or denomination. As such, race relations and the refugee situation were highlights of the five-day annual meeting of the United States Conference for the World Council of Churches in Buck Hill Falls, Pa., last month.

The Rev. Dr. Roswell P. Barnes of New York (see photo, page 13), was elected to succeed the Rev. Dr. Samuel McCrea Tuttle as the Conference's executive secretary, effective Jan. 1. Dr. Barnes is currently associate general secretary of the National Council of Churches.

Meanwhile, the 150 delegates, representing 32 Protestant and Orthodox churches in this country, were told that the future spread of Christianity in large areas of the world may well hinge on how the churches handle racial tensions. The problem, an NCC leader said, is by no means that of the United States alone.

The delegates were also asked to call on their 31 million church members to press for favorable refugee legislation not only for humanitarian reasons but to preserve America's position abroad.

Other issues pointed up during the meeting were: church unity, with a look ahead to the first North American Faith and Order Study Conference at Oberlin, Ohio, in September; economic and military aid, focusing on the danger of nuclear tests, and the breakdown of Christian evangelism.

During addresses, news conferences

and interviews, here's what was said about:

Racial Tensions

Delegates were warned by Dr. J. Oscar Lee, NCC official, that the future spread of Christianity in large areas of the world may hinge on the way in which churches deal with racial tensions.

Dr. Lee, recently returned from a WCC-sponsored three-month world tour to study race relations, said the United States is by no means alone in facing a race problem. In every country he visited, he found that "the problems of racial and ethnic relations are among the most important confronting the churches."

The executive director of NCC's department of racial and cultural relations declared that the problems vary in magnitude from the strong and long-established color bars of such African countries as Rhodesia and Kenya, to the relatively recent development of color discrimination in housing and jobs in Britain, where there has been an influx of Negro workers from the West Indies. In all countries, he continued, the tensions "affect the relationships of individuals and groups within the churches."

Dr. Lee, himself a Negro clergyman, told newsmen before his conference address that the existence of segregation within America's churches is "widely known" among colored peoples of Asia and Africa, and is "one of the major problems" of Christian missionary efforts.

He said the "negative aspects" of race relations in the United States tend to get much more publicity abroad than the

"quiet progress" being achieved by churches and in American life generally toward desegregation.

What does he think of American churches' desegregation efforts?

"They're moving . . . some churches have done a good job, some haven't."

He cited housing discrimination as a roadblock, since "a large percentage of our churches draw their membership from their immediate neighborhoods." In some cases, he said, churches may have to tackle the problem of residential segregation before they can do anything effective about church integration.

Refugees

"Our best hope is to press Congress to break the log jam on refugee matters and get Congress to respond affirmatively to the President's requests in the matter of refugee legislation," declared the Rev. Dr. R. Norris Wilson of Chatham, N. Y., director of Church World Service.

Dr. Wilson contended that the "spiritual and psychological plight of a majority" of the refugees still seeking asylum would "warrant fears that additional widespread desperate attempts of suicide" (similar to those made recently) will be made when they learn of the closing of Camp Kilmer and the discharge of the President's Coordinating Committee on Hungarian Refugees.

This news, he said, will be to them a "further sign that the United States has welshed on its word to welcome them." He told of whispers circulating abroad to the effect that America talks of doing a comprehensive job of receiving Hungarian refugees but, "at the end of the day when the chips are down it closes the door."

continued on page 13

WCC at Work: an excited refugee arrives at Camp Kilmer; grain for the needy; an earthquake's graphic aftermath.



Convention Highlights:

National Cathedral Construction Halted; Two Dioceses Ask Ban on Death Penalty

A spring cleaning-like atmosphere pervades the Church during the months of April and May. Most of the 87 dioceses and districts gather around the convention table to review the year gone by and set fresh goals for the year ahead. From the first wave of convocations come these highlights:

Washington disclosed that lack of funds has put a stop to "major construction" on the Washington Cathedral (see photo) for a "considerable time." Chicago and Quincy urged the Illinois legislature to abolish the death penalty in the state. New York approved a \$5 million fund drive for diocesan expansion. Ohio gave whole-hearted support to its already-approved similar campaign to raise more than \$1 million, beginning June 14. Pennsylvania became the 44th diocese to admit women deputies to convention, followed by New York which did likewise.

In the rash of capital fund drives going on around the country, however, the Missionary District of Salina stands in sharp contrast: delegates took the leap of faith and voted no 1958 missionary budget.

Central New York (Grace Church, Utica, May 10): Bishop Malcolm E. Peabody listed as top priority objectives for the coming year: doubling (from 5 to 10) the number of postulants; making budgetary provision for a full-time diocesan director of Christian Education; training laymen and women in evangelism; showing concern for racial integration, housing, health and recreation; aiming toward proportionate giving by all individuals in supporting the Church; fixing a \$4,000 minimum for missionary clergy and making provision for an additional missionary priest in the diocese; launching a campaign for funds to acquire a conference site of 30 acres, with buildings to house 65 persons, on Cazenovia Lake, and to take care of other diocesan missionary needs. Bishop Peabody also reported that 35 projects have been undertaken with aid from the diocese's Foundation Fund. A significant resolution introduced by the Department of Christian Social Relations called for the diocese to petition Congress to give the President the authority he has requested to admit annually 67,000 refugees to the U. S.

Chicago (Cathedral of St. James, May 7-8): Recommended abolition of capital punishment in Illinois. "Too often the poor, the uninfluential, the less-educated, the medically insane, the racially handi-

capped and those who cannot obtain defense counsel receive the death penalty," said the resolution introduced by Episcopal Chaplain James G. Jones, Jr., of Cook County Jail. The execution of criminals has "very serious bad effects" on judges, jurymen, attorneys, prison staff, other inmates, relatives of condemned men and "on the whole of society itself." Delegates approved a plan to establish a United Episcopal Charities Appeal with a goal of \$50,000 for the first year, and heard Bishop G. Francis Burrill state that evangelism in the Episcopal Church is being sacrificed to the needs of "the program" and "the schedule of worship," rather than the needs of people. "It is ridiculous for us to wring our hands about juvenile delinquency and other social problems in the heart of Chicago," the bishop scolded, "if we do not work in the affected areas and give support and encouragement to this work." Delegates approved a budget of \$478,066 for missionary work and allocated \$116,647 for administration.

Delaware (St. John's Cathedral, Wilmington, May 7-8): Agreed to Bishop J. Brooke Mosley's proposal that Delaware become a "companion diocese" to the Missionary District of Puerto Rico in the way of special attention, special prayers, special education and care—financial matters excepted. Bishop Mosley reported that \$709,000 had been given or pledged

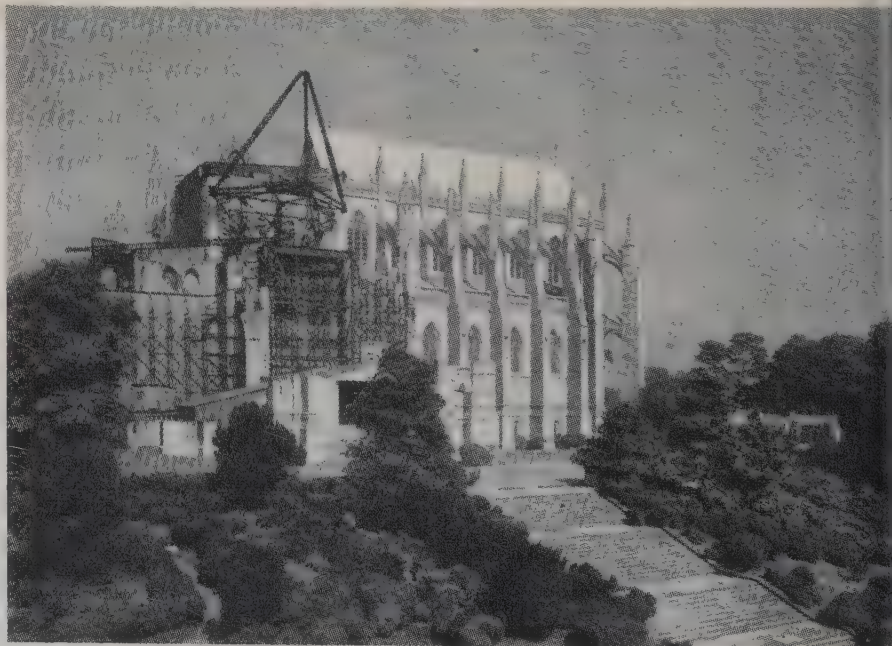
to the Advance and Development Fund and that "Ingleside," Wilmington, first of the diocesan homes for the aged, is expected to be opened in the fall. Budget approved was \$234,670.

Eastern Oregon (St. Paul's Church, The Dalles, April 26-28): Celebrating the year its 50th anniversary as a missionary district and the 10th anniversary of Bishop Lane W. Barton's episcopate. Admitted new parish and a new mission; voted highest budget in history, \$35,500, and heard that the Eastern Oregon Episcopal Foundation has working assets of \$87,800, mostly in new construction in the district. Elections to General Convention: clerical, the Rev. C. T. Crenshaw; lay, J. Caldwell.

Easton (St. Peter's Church, Salisbury, May 7-8): Celebrated the signing into law of a long-debated Vestry Act reform measure, effective June 1; approved plan for a National Council survey of the diocese, and elected delegates to General Convention: clerical, the Rev. Messrs. R. P. Varley, A. Whatley, C. Goodwin, Jr., and N. C. Wilbur; lay, C. O. Hoffman, R. Kingsland, J. H. Chapman and P. Heck.

Fond du Lac (All Saints' Church, Appleton, Wis., May 7): Set up a Capital Fund for missionary expansion, adopted an \$85,000 budget and voted to pay the expenses of Bishop William H. Brady and his wife to attend the 1958 Lambeth Conference.

Kansas (Trinity Church, Arkansas City, April 28-29): Heard that, for the first time, the total income of churches had gone over the \$1-million mark. Bishop Goodrich R. Fenner also reported an increase in baptized membership. Delegates approved Bishop Vail Foundation record



The Washington Cathedral faces first work stoppage since start of World War II

ndations calling for minimum minimum salaries of \$3,000 a year plus living quarters for single clergy and \$4,000 per year plus living quarters for married clergy. Bishop Coadjutor Edward C. Turner urged parish vestries not paying this minimum to do so. Delegates recommended building a new diocesan headquarters. The special fall convention, which will adopt a 1958 budget, meets at St. Paul's, Kansas City, Sept. 28.

Lexington (Trinity Church, Covington, Ky., May 7): Heard that ground had been cleared in Lee County for the building of the cathedral church. In his annual address, Bishop William R. Moody stressed the value of Christian friendship, expressed through Church work. "True Christian friendship finds its primary center in the parish church," he declared. He urged more interest on the part of Christians in the care of the sick, the care of orphans, the improvement of schools, social clearance, welfare work and prison reform. The parish church will best work for influence, he pointed out, in "trying to build life up, not tear it down."

Massachusetts (John Hancock Hall, Boston, May 1): Heard that the diocesan building program currently totals over \$5 million. Suffragan Bishop Frederic Lawrence praised the dedication and sacrifice of clergy and their wives and stressed the need for more adequate clergy salaries. He announced that plans would be made this summer for a National Council survey of the diocese. Bishop Anson Phelps Stokes, Jr., diocesan, praised the imagination and leadership of some of the young churches for their able adjustment to changing urban situations. Budget adopted: diocese, \$194,453; general church, \$277,153.

Missouri (Christ Church Cathedral, St. Louis, May 7-8): Bishop Arthur Lichtenberger made a strong plea for an open-minded approach to the study of the Church of South India. He said if the Episcopal Church establishes a close relationship with the C.S.I., it will be doing something for Church unity. Delegates learned that two new missions had been named. Deputies elected to General Convention: clerical, the Very Rev. Ned Cole, dean of Christ Church Cathedral, and the Rev. Messrs. G. S. Price, J. F. Sant, Kenney; lay, K. O. Hanson, J. Sonnfeld, Jr., J. H. Leach, F. Crane.

New Jersey (Trenton, May 8): Bishop Alfred L. Banyard reported he had confirmed 2,416 last year and received 10; that there were 195 clergy serving in the diocese, and that there had been an increase in the financial support by each parish and mission. He declared, however, that spiritual progress is the Church's most important project. Delegates adopted a resolution commending the bishops of



RVS

100-Mile Dribblethon: Princeton University freshmen Victor Regan (left) and Bob Mendenhall dribbled a soccer ball between Princeton and New York City and back in 49 hours to net \$1,000 for St. Vincent's Negro Mission in Galveston, Tex. (ECnews, April 28). Regan's parents, the Rev. and Mrs. Victor Regan of Hempstead, L. I., are shown greeting them in New York City.

South Africa for their courage in "protesting against legislation . . . permitting the government to prohibit Africans from worshipping with whites."

New York (The Cathedral of St. John the Divine, May 14): Approved overwhelmingly (only one negative vote cast) a \$5 million fund-raising drive for diocesan expansion. Bishop Horace W. B. Donegan, diocesan, called the campaign the "greatest opportunity of our lifetime." Delegates also granted women the right to serve on vestries and as delegates to convention. It was emphasized by one that the new legislation was permissive and not mandatory. Meanwhile, Bishop Donegan also reported that 4,115 persons were added to the communicant strength of the diocese last year, including 260 received from the Roman Catholic Church.

Ohio (Trinity Cathedral, Cleveland, April 30, a special convention): Gave enthusiastic support to the \$1,235,000 fund drive to begin June 14. Funds will build 14 new churches, a new diocesan headquarters, a retreat center and new facilities for diocesan care of the aged.

Oregon (University of Oregon, Eugene, April 28-30): Expansion and more expansion was the keynote. Bishop Benjamin D. Dagwell reported new highs for all statistics, especially in buildings and property. As requested by Bishop Co-

adjutor James W. F. Carman, delegates authorized a committee to study plans for a capital funds drive for further missionary expansion. Budgets adopted: administrative, \$61,827; missions, \$106,776.

Pennsylvania (Holy Trinity Church, Philadelphia, May 6): Became the 44th diocese to admit women deputies to future conventions; voted increases in clergy salaries, and expressed support for new federal legislation to continue the admittance of refugees to the United States. Pennsylvania has resettled more than 300 in the last eight years. Bishop Oliver J. Hart reported the undertaking of a \$660,000 mission building program for suburban areas. It is to be financed by a special diocesan drive, which in its first six months has had half of its \$1,255,000 goal subscribed. Deputies elected to General Convention: clerical, the Rev. Messrs. J. F. Anderson, W. J. Dietrich, P. Sturges, P. Van der Hiel; lay, W. White, Jr., P. B. Lee, C. J. Ingersoll and Judge Leroy van Roden.

Quincy (Trinity Church, Rock Island, Ill., May 7-8): Joined Chicago in requesting the Illinois legislature to approve proposed legislation abolishing capital punishment in the state. Planned a special convention for February or March of 1958 to elect a new bishop. Bishop William L. Essex, present diocesan, reaches retire-

ment age (72) in February. Delegates elected a special committee to map plans for missionary expansion, including a capital funds drive. They also reviewed talks previously held with the Diocese of Chicago on the possible realignment of areas in the western part of Illinois, to bring them under the jurisdiction of the Diocese of Quincy. Elected deputies to General Convention: clerical, the Very Rev. Frederick B. Wolfe, dean of the Cathedral of St. John, and the Rev. Messrs. G. Gillett, C. T. Gaskell and G. DeGraff; lay, J. Haefelin, J. Morgan, W. H. Van Wyk, C. Atkinson.

Sacramento (Trinity Cathedral, April 30-May 1): Held biggest convention in history; made plans for consecration of the Very Rev. Clarence R. Haden, Jr., dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., as bishop coadjutor, sometime in June at Trinity Cathedral, Sacramento. Bishop Noel Porter retires Dec. 31 after a 24-year episcopate. Deputies elected to General Convention: clerical, the Rev. Messrs. T. T. Lewis, C. Williams, T. B. Turnbull, V. R. Hatfield; lay, H. Brown, G. S. Trood, H. Murphy, C. Kaski.

Salina (Grace Church, Hutchinson, Kan., May 6): As an "act of faith," voted no missionary budget. Missionary spending will depend upon volunteer giving through "red side" pledging in the Every Member Canvass. "This will be a real test of your Christian stewardship," said Bishop Arnold M. Lewis. The convocation welcomed a new parish, two new missions and an unorganized mission, and voted an administrative budget of \$15,560. Deputies elected to General Convention: clerical, the Rev. R. Treder; lay, H. Pegues.

South Carolina (St. Helena's Church, Beaufort, May 7-8): Heard Bishop Thomas N. Carruthers recommend: full support of the Diocesan Advance Fund; a National Council survey of the

diocese; promotion and sale of "An Account of the Protestant Episcopal Church in South Carolina, 1820-1956," by retired Bishop Albert S. Thomas, and appointment of a diocesan committee on ecumenical relations. He also urged that greater responsibility be given the Church's eight provinces. Delegates voted an Advance Fund of \$25,000 for 1958.

South Florida (Princess Isabella Hotel, Daytona Beach, May 7-9): Bishop Henry I. Louttit reported that the Episcopal Church Development Program had raised \$1,213,311 for missionary expansion. Delegates voted to allocate 1/10th of that sum to overseas work, including \$25,000 to Okinawa, \$25,000 to Cuba, \$55,000 to the Philippines and \$20,000 to Japan. Approximately half of the E.C.D.P. proceeds — \$600,000 — was allocated to diocesan missionary extension. Other large allocations included \$225,000 for college work and \$210,000 to double the occupancy of an old peoples' home. Suffragan Bishop William F. Moses, general chairman for the 1958 General Convention to be held in Miami, reported on plans of the diocese to play host to the delegates. Budget adopted: \$330,395, including a missionary quota of \$105,000. Deputies to General Convention: clerical, the Very Rev. O. R. Littleford, dean of the Cathedral Church of St. Luke, Orlando, and the Rev. Messrs. W. L. Hargrave, J. L. Duncan and J. E. Culmer; lay, C. H. Gerhardt, L. E. Cook, S. B. Beach, A. Roberts, Jr.

Southern Virginia (St. Paul's, Norfolk, May 6-8): Voiced hopes of electing a suffragan bishop to assist Bishop George P. Gunn, pending necessary canonical action. Meanwhile, approved appointment of an executive secretary of the Department of Missions to serve in the interim. Delegates also voted a \$1 million Capital Accounts Advance Fund drive to begin in early 1958. Deputies to General Conven-

tion: clerical, the Rev. Messrs. M. Guernsey, B. Lackey, G. R. MacClintock, P. R. Williams; lay, H. Duval, S. Flournoy, J. Mann Jr., J. H. Mason.

Washington (Grace Church, Silver Spring, Md., also marking its centennial May 6): Learned from Bishop Angus D. that lack of funds has put a stop to "major construction" on the Washington Cathedral for a "considerable time." Not since the start of World War II has construction on the gigantic structure been halted. It was resumed in 1948. In 1952, when interruption of work threatened again, Dean Francis B. Sayre Jr., wrote: "A cathedral like this cannot be built spasmodically or at least not without terrific and unwarranted waste. If we are to build at all it means that we must have a steady and dependable income of from \$250,000 to \$350,000 a year for building purposes. The cathedral is about 3/5ths complete. Around \$15 million has been spent, and an equal amount is needed."

Meanwhile, Bishop Dun emphasized the need for action on two "large and continuing issues": church extension and the changing status of Negro fellow citizens. Regarding integration, he said: "Some of our parishes will be faced with the alternatives of steady deterioration or flight or difficult adaptations. Without offering any easy formula, I shall say simply that the years ahead will reveal whether we have the courage and wisdom and brotherly love to be in truth the Apostolic and Catholic Church, bearing the reconciling Gospel to all sorts and conditions of men and knitting them together in one community and fellowship." Delegates agreed to raise annually \$37,500 for the purchase of new church sites, and adopted these budgets: Program, \$236,762, and diocesan, \$84,500. Deputies to General Convention: clerical, the Rev. Messrs. T. O. Wedel, W. Creighton, W. C. Draper Jr., J. R. Aschultz; lay, E. W. Greene, G. B. Crahill, Sr., S. O. Foster, E. R. Finkenstaedt.



FIRST NATIVE OKINAWAN ORDAINED

Bishop Harry S. Kennedy of Honolulu ordains Paul Nakamura to the diaconate following his graduation from Central Theological Seminary in Tokyo. About 300 native Christians jammed the Church of SS. Peter and Paul, Naha, to witness this first ordination of one of their people. The new deacon is also a graduate of Kyushu University in Japan. The service took place during Bishop Kennedy's annual spring visitation to his churches, which are spread over an area of more than 12,000 miles, including those on Wake, Midway and Guam.

Continued from page 9

"Beyond humanitarian considerations, we will gravely damage our nation's position abroad if we fail to keep our promises to these refugees," Dr. Wilson warned.

He asserted that a "minimum of 10,000" additional Hungarians need to be admitted to this country just to reunite the broken families among the nearly 33,000 refugees already admitted.

Dr. Wilson expressed his personal belief that eventually this country will fulfill its obligation to reunite these broken families as President Eisenhower promised. The President is "sympathetic to this objective, but is in an awkward position because Congress won't pass his immigration legislation. . . ." At present it is bottled up in committees of both the Senate and House.

Meanwhile, Dr. Gaither P. Warfield, a CWS vice-president, urged continued "close cooperation" between CWS and WCC's Division of Inter-Church Aid.

He described the vastness and multiplicity of the work of both agencies, and said that second to the "ministry to refugees" is the emergency assistance given to victims of war and natural disaster.

"Earthquakes in Greece, floods in India, fires in Hong Kong, and, of course, victims of violence in Hungary, Egypt and Palestine present responsibilities that have not been ignored."

Unity

The question, according to Dr. Walter Horton, professor at the Oberlin Graduate School of Theology, is "what were we after when we joined it (the ecumenical movement), and what are we hoping to accomplish by staying in it?"

The unusual interest and concern in the upcoming conference on "The Nature of the Unity We Seek" (in Oberlin, Ohio, this fall) centers on the fact that "long-delayed and long-overdue consideration will be given to (this) most basic issue in the whole ecumenical movement," he said. Referring to the 20th Century quest for unity, Dr. Horton declared:

"Plainly we were all attracted by the prospect of some sort of increase of unity among Christ's people, a unity worthier of their common Lord and Head and more adequate to their world-wide mission, but what sort? Doctrinal or liturgical? Purely spiritual or organizational as well? . . ."

Dr. Horton said he felt the study conference to be sponsored by the World, National (U.S.A.) and Canadian Councils of Churches will lead to a general extension of Christian concern in the ecumenical movement, "if it can wisely and effectually deal with the kind of unity that lies beyond cooperation in councils, in its proper relationship to other kinds and forms of Christian unity."

Meanwhile, Holland's Dr. Hendrik Kraemer, visiting professor at Princeton Theological Seminary, told delegates that the increasing use of the word "ecumenical" calls for a probe into the real meaning of the word. He gave two reasons for such a probe: the conspicuous development of the WCC as a world-wide force and the rising popularity of the word and idea in the churches.

Despite the great advantages, he warned, deflation threatens the word and idea, "and consequently the blurring of issues and purposes." The word in its true meaning is rooted in the Christian faith



Dr. Barnes

and in the nature and calling of the Church because only this "can give to the ecumenical movement its true dynamic and sense of direction."

Economic and Military Aid

Dr. O. Frederick Nolde called maintenance of the present level of foreign aid "a minimum imperative," and urged the development of a program on a longer-term basis through the United Nations. The director of the Commission of the Churches on International Affairs, a joint agency of WCC and the International Missionary Council, believes any military assistance given countries should be accompanied by a commitment to free elections with "reasonable promptness, in order that the will of the people may be known."

Turning to the proposed International Atomic Energy agency, Dr. Nolde urged that the U.S. government ratify the statute for the new agency in such a way that its "effective operation will not be hampered

or endangered by attending reservations or interpretations."

The major purpose of the new agency is the peaceful uses of atomic energy. Dr. Nolde declared:

"In a venture that represents a decidedly positive approach to a problem which may well be considered the most crucial ever faced by man, the United States ought not to drag its feet, particularly since the proposal for such an agency was first made by the President of the United States."

Danger of Nuclear Tests

"The problem," Dr. Nolde pointed out, "reduces itself to the difficult choice between an apparently uncertain risk to health and an apparently clear risk to security."

He said the dangers to health from peaceful uses (of atomic energy) must also be considered. He observed that international agreements to discontinue tests will at present "be inadequate because, in dealing with only one segment of the disarmament problem, they will not equivalently insure the security of all countries."

He stated that when scientific opinion predominantly shows immediate risks to health from nuclear tests, "the risk of an adequate international agreement to discontinue tests must be run."

Meanwhile, Dr. Nolde added, an interim agreement "to limit, register, and inspect" tests should be negotiated.

Evangelism

Christians have lost their "sense of urgency" about the "unfinished task" of winning the world to Christ, warned Dr. D. T. Niles of Ceylon, head of WCC's evangelism department.

"The events of the world are moving at a terrific pace," he said, "and we are already seeing the calamities that are in store for us if the obedience of the Church does not keep pace with the events of history."

Dr. Niles added that the trouble seems to be a lack of "conviction that anyone needs to be evangelized . . . The performance of the Christian community in moral and religious living shows little superiority over that of adherents of other religions."

He pointed out that Christians are not called upon to preach the claim that they are better than anyone else.

"The authority of the evangelist lies not in what has happened to him but in what has happened to the world," Dr. Niles declared. "God has loved the world in Jesus Christ, and Jesus has died for the world. . . . Evangelism becomes compulsive on those who know this truth."

Early Election of Deputies Helps Streamline Triennial

For the past two years, a 10-member committee of the Church has sifted through voluminous correspondence and held three meetings to decide what could be done to streamline the machinery of General Convention.

Recently, the Joint Committee on the Structure and Organization of General Convention made public specific recommendations in three areas of procedure—the work schedule, proportional representation for deputies and the parliamentary procedure for voting by orders.

Already being accomplished is the purpose of a letter sent by Bishop Howard R. Brinker of Nebraska, a committee member, to the Church at large, requesting the early election of Convention deputies. These early elections will enable the Rev. Canon Theodore O. Wedel, president of the House of Deputies, to select widely representative committees far enough in advance so that they may fully prepare themselves for their triennial tasks.

Turning to the actual business of the Convention, the committee said that much discussion centered on the time schedule of the first week. It recommended this daily routine: 8:30-10 a.m., meetings of standing, special and study committees; 10-11 a.m., call to order and presentation

in each House of the report of a National Council department; 11-11:20 a.m., Morning Prayer, and 11:20 a.m.-12:30 p.m., discussion of department reports.

The study committees are an innovation, planned to parallel the six National Council departments. Each department head would meet with the corresponding Convention committee.

The unwieldy size of the Convention (652 deputies) was another concern. The committee offered this plan: For the 32 dioceses with less than 50 active clergy, three deputies in each order (clergy and lay); for the 31 dioceses of 51-125 active clergy, four deputies; the eight dioceses of 126-200 active clergy, five deputies, and for the four dioceses of more than 200 active clergy, six deputies. This apportionment, which does not include the 47 National Council officers, allows a total of 568 deputies.

Voluminous correspondence to the committee pointed out that Convention business sometimes has been tied up for considerable time when a tiny majority saw fit to call for a vote by orders. Under the present canons, as few as four men can hold up the proceedings of the whole House.

Accordingly, the committee recommended, a vote by orders only when required by the entire clerical or lay representation from at least three dioceses, before the voting begins.

Other issues taken up by the committee included improved liaison between the House of Deputies and the House of Bishops, and better coordination between newly-elected deputies and their provincial synod, etc.

Bishop Edwin A. Penick of North Carolina, chairman of the General Convention committee, has stated that the committee would welcome criticism, comments and additional constructive suggestions. The Church may contact him by writing to 802 Hillsboro St., Raleigh, N. C.

Bishop Emrich Looks to 1970 In Planning Church Growth

A new group, the Society for the Growth of the Church, has been added to the Diocese of Michigan.

Established to coordinate long-range plans of expansion, as outlined by Bishop Richard S. M. Emrich in *Looking Ahead*, the monthly publication of the National Planning Association, the Society has, among others, these goals:

- Every parish shall start its own parochial mission. The record: 14 in the past 14 months.
- Adequate religious programs for young people.
- Wider use of radio, TV, newspapers and other mass media.

The title of the bishop's article is prophetic: "A Church Looks at 1970."



This illustrated map of the Old and New Testament worlds is one feature of the library created by the Rev. John C. Turner, rector of the Robert E. Meyer Memorial Chapel of the Church of the Advent in Birmingham, Ala. Designed to inspire biblical study, the chapel library also includes two lighted stained-glass windows paying tribute to Christian womanhood.

h Province Seeks Stand against Capital Punishment

The synod of the Eighth Province, meeting in Grace Cathedral, San Francisco, will ask the next General Convention to go on record against capital punishment in the United States.

The resolution adopted represents the thinking of more than 200 bishops, priests and laymen, representing seven western states and the territories of Hawaii and Alaska.

Delegates said that the death penalty calls for the most part on obscure, impoverished, friendless or defective individuals and rarely on the well-to-do." They also said that it denies the "basic Christian doctrines of forgiveness of sin and the power of redemption."

The resolution stated that the lowest homicide rates were in states that have abandoned capital punishment.

In other action, the synod applauded assistance by the Anglican Church of South Africa to a government decree prohibiting interracial worship.

The South African churchmen have said that they have "no alternative but to sobey" the South African Assembly giving the Government the power to keep Negroes from attending churches in the white areas "if their presence is considered a nuisance . . ."

At the time of the synod action the South African bill had passed the House Assembly and was before the Senate.

etired Bishop of Georgia Dies of Lung Ailment at 74

The Rt. Rev. Middleton S. Barnwell, retired Bishop of Georgia, died May 6, at his home in Savannah, of a lung ailment. The 74-year-old churchman had been ailing for several months, and had retired three years ago for reasons of health.

A popular preacher and forthright speaker on controversial issues, Bishop Barnwell succeeded to the leadership of the diocese the year after he was elected bishop coadjutor. He became the diocesan in 1936 upon the death of Bishop Fred C. Reese.

During Bishop Barnwell's Administration, which began in the Depression, the number of churches, clergy and other activities increased and the budget rose from \$22,582 a year to \$104,457.

Bishop Barnwell was born in Louisville, Ky., and was a graduate of Center College, Danville, and the Virginia Theological Seminary. He served churches in Maryland, Massachusetts and Alabama, before becoming Missionary Bishop of Georgia in 1925. It was from that post that he came to Georgia.



The occasion calls for Colonial garb at St. Luke's Church, Smithfield, Va., oldest Gothic structure in America. It was dedicated on May 18th as a national shrine.

Views on Problems of Aged Aired at Newark Conference

The breakdown in two moral concepts—"Honor thy father and mother" and "I am my brother's keeper"—are largely responsible for the present-day accentuated problems of the aged, Gov. Robert B. Meyner of New Jersey told a Conference on the Aging last month in Trinity Cathedral, Newark.

The conference was under the sponsorship of the Diocese of Newark's Department of Christian Social Relations.

It included among its representation clergy of 147 parishes and missions, laymen and women delegates, and such featured speakers as Lawrence O. Houstoun, Jr., director of the New Jersey Rehabilitation Commission, Miss Ollie B. Randall, of the Community Service Society of New York, and the Rev. Dr. Almon R. Pepper, director of the Episcopal Church's Department of Christian Social Relations.

Governor Meyner urged that a study be made to determine whether senior citizens should qualify for tax exemptions and a longer period of unemployment benefits to facilitate their adjustment to retirement. He also pleaded for children to recognize their responsibilities towards their parents.

Miss Randall made the observation that "young people can foresee old age but they can't fore-feel it. Therefore, we should not apply our own standards as to what older people should do or want to do." She listed loneliness, idleness, reduced income, poor health and unsuitable housing as the common problems of the aged. She pointed out that since the problems of the elderly are diverse, they call for diverse solutions.

Mr. Houstoun, pinch-hitting for New Jersey Labor Commissioner Carl Holderman who was ill, recommended that church and state groups cooperate in a study of social security laws which tend to limit the amount of income a person over 65 can earn. He also urged young people to plan for their retirement years.

Dr. Pepper pointed out the service local churches can give the elderly by giving them a sense of belonging in the various activities of the parishes.

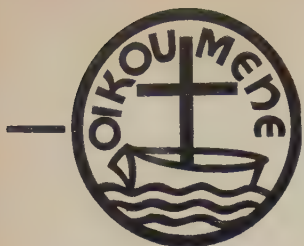
Attempts by Business to Use Churches as Tax-Dodge Scored

Episcopal, Protestant and Roman Catholic leaders in Phoenix, Ariz., have condemned "legal but unethical" tax-dodging property deals allegedly offered to churches.

Attempts to make such deals came out in hearings before the tax study committee of the state legislature. Businessmen have offered to transfer their property to a church and give the church part of their savings on tax exemption.

Bishop Arthur B. Kinsolving, diocesan, was among those issuing statements denouncing such attempts. He said the Episcopal Church favors corrective legislation.

Last February a proposed constitutional amendment requiring religious organizations to pay taxes on property in which they have business investments was introduced into the legislature. Proponents of the measure contended that valuable parcels of property with going businesses located on them have been removed from the tax rolls because tax-exempt religious groups have acquired them.



by James W. Kennedy

Conference in Germany Faces Problems Of Better Radio-TV Use in Evangelism

The beautiful and historic Kronberg Castle on the slope of the Taunus mountains near Frankfurt-on-Main was the setting the Word of God, the conference Communications held April 25-May 1, 1957. Sponsored by the World Committee for Christian Broadcasting, and participated in by all major Protestant Churches which are involved in and concerned with the use of radio and television in spreading the Word of God, the conference had representatives from every continent and from most countries.

Many excellent papers were given to illustrate the conference theme: "Bringing Modern Man to a Christian Life." Two Episcopalians read papers: Dean James A. Pike, representing the American Broadcasting Company, and myself, representing the Department of Information of the World Council of Churches.

An attempt was made to present a picture of the religious and cultural patterns bearing on Christian broadcasting, and to find the best ways to present the Christian message in the light of the wide cultural and political backgrounds of the countries represented.

Seven-Point Program

The last two days were given over to putting together the findings of the conference. While it was difficult to make comprehensive recommendations to be applied equally to the several countries, certain aims and policies emerged to furnish a working basis for Christian broadcasting around the world. Several important recommendations were made and agreed on:

(1) The urgency of the unfinished task of the Church is such that we cannot afford to neglect the unparalleled potential of radio and television to cross every barrier and even to enter into minds and hearts hitherto closed to the Gospel.

(2) To stay awake, to disturb complacency and to create a tension between what is and what ought to be that can be resolved only by moving toward Christ and the Church.

(3) To bring people into the fellowship of other Christians, in worshipping congregations that extend the leavening influence of the Gospel into the secular sphere, permeating every walk of life, every community relationship and all the institutions of modern society.

(4) To deepen and widen the life of those already committed, to help them experience a oneness in Christ that impels them to take an active part in the evangelizing of others.

(5) The message presented must be given in the language and thought forms of the people for whom it is intended, and to this end indigenous persons should be used as far as possible in the interpretation of the Gospel over the air.

(6) In countries where the broadcasting facilities are state-owned and distinctly unsympathetic to the Christian religion, the Churches must build their own stations if they are to beam the Christian message in these countries.

(7) If and when the World Council of Churches gets a full time staff member

for the fields of radio and television, should help with broadcast training countries where there is an unmet need.

While the tone of the conference centered on evangelism as seeking to communicate the Gospel, the content of the Gospel and the technical aspects presenting it were not neglected. The conference closed on the note of most thoroughgoing ecumenicity in the field of religious broadcasting, with the assurance from the leaders present that while blanket coverage of the world for the message of Christ was the chief aim, that the content and the technique of presentation would be scrutinized with due care in the light of the new understandings gained from the conference on the religious and cultural patterns affecting Christian broadcasting.

Whitsuntide Appeal

The Joint Commission on Ecumenical Relations hopes that many parishes will participate in the Whitsuntide Appeal for Ecumenical Relations. A new leaflet, "Movement and an Attitude," is available from the National Council, 281 Fourth Avenue, New York 10, New York, without charge, for wide distribution for informing the Church concerning ecumenical relations.

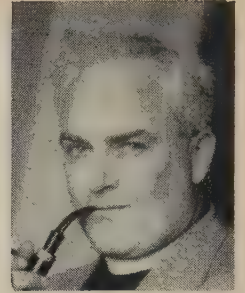
Churchmen-Communicators take a coffee break at Kronberg Castle. (L. to r.) Mr. Pike; Dean James A. Pike, of the New York Cathedral, representing the American Broadcasting Company; Edward Stanley, NBC, and Dr. Kennedy, WCC.





London Notebook

by Dewi Morgan



Ancient and Modern: If you are crossing the Atlantic this year you may have omitted Llandaff Cathedral from your itinerary. If you want to stand on a spot where God has been worshipped for at least 13 centuries and see on that same spot abundant proof that the Church can speak in the 20th Century idiom, you must make good the omission and go off to this southeast corner of Wales. For in Llandaff Cathedral you will find what Sir Jacob Epstein believes to be one of his greatest works—"I do not believe I shall ever make another 'act of faith' similar to it," he said.

It is a figure of our Lord "in Majesty; but the majesty of the Resurrection is still very near to the Passion of the Cross"—and again the words are Epstein's own.

The British Press has been having an exciting time taking sides over this *Majestas*, as the Figure is called. There are those who raise hands in horror at the introduction of so startlingly new a concept into an ancient church. They have not lacked adjectives. Neither have those who have acclaimed Epstein's genius and the perception of the dean and chapter of the cathedral in entrusting him with the commission. In fact there has been the sort of controversy which occurred in 1861, when the then guardians of this same cathedral shocked some and pleased many by letting Dante Gabriel Rossetti execute a reredos in the Pre-Raphaelite style which made him famous but which was then so *avant-garde*.

Llandaff Cathedral has been arousing discussion all through its 13 centuries because there is probably no church in the British Isles which has had more ups and downs. Set as it is just over the border between Wales and England, it has seen and suffered many of the vicissitudes which have enlivened the border history—for the English and Welsh have not always lived as amicably side by side as they do nowadays. Traditionally, it was founded by St. Teilo who died

in 580. That part of Wales had even then already had several centuries of Christianity—there is even a tradition that St. Paul himself visited there. Much of the present building has been there since the great Bishop Urban, who arrived in 1108 to find the old church in ruins. Much of Urban's work was spoiled by neglect. And Cromwell used the cathedral as an



Epstein's "Majestas"

alehouse and its font as a pig trough. The 18th Century saw an attempt to make good the damage by erecting an "Italian temple" style building.

A century ago Llandaff Cathedral was being rebuilt—and it was then that Rossetti came on the scene. And that rebuilding lasted until one of Hitler's minions dropped a landmine in 1941 to produce the most wanton and wholesale devastation of all.

It was that devastation that gave the present dean and chapter the opportunity of rebuilding with vision; *Majestas* is one of the results.

In 1941, when the landmine arrived, one who was too near it to be healthy was the Rt. Rev. John Morgan, then Bishop of Llandaff. At the hallowing

of the restored cathedral a few weeks ago that same Dr. John Morgan, now Archbishop of Wales, was present. And he said, "Most happily at this restoration the genius of architect and sculptor unite in the expression of the courage and hope which comes from utter dependence on God. The triumphant—I almost said insolent—ease with which the new arch leaps from between the piers is a kind of exhilaration with which the Church of God, serene in her divine mission, looks to the future. And there, high and lifted up, is the inescapable figure of Christ."

This has been a particularly happy story for me to write, for it was in Llandaff Cathedral that I was ordained.

Over to You: At the time of writing, so the B.B.C. news informs me, the *Mayflower II* is rattling along at a gay three miles an hour. And many Englishmen are still wondering why!

Among those who wonder is Mr. Felix Fenston, who handed over quite a sum to help back the voyage. But he relinquished his desire to travel with her: "I am not going for the one simple reason that, after two years on this project, there is still nothing worked out on what will be achieved by it."

There are also others who have found grounds for doubtful remarks, not least among them being one of Britain's more exuberant Free Church papers—the *British Weekly*. In an article which sparkled with adjectives, it pointed out that whereas the original Pilgrim Fathers had very clear ideas about the Anglican Church, it is only the Anglican Church which has shown any very lively interest in publicly asking God's blessing on *Mayflower II*.

Anyway, *Mayflower II* is now making three knots.

And it is worth recalling that she left England just four days before

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Editorials

World Council of Churches

It has been said that the world is too strong for a divided Church. The divisions of Christendom constitute a fatal weakness in our defense against the powers of evil and render the Church impotent for any real spiritual offensive.

Nine years ago the World Council of Churches was born in Amsterdam. Again this year the World Council is emphasizing Whitsuntide as the period of worldwide fellowship. Our Church's Joint Commission on Ecumenical Relations reminds us of the importance of this observance. The next 18 months will be a time of important decisions. The Central Committee of the World Council will meet this summer in New Haven. Discussions will take place at the highest level and will deal with the most basic problems of united Church action, but, as has been stated from the beginning, "Whatever happens at a world level must also happen at the local level or it has not yet happened."

We quote from a folder recently issued by Bishop Dun, as Chairman of the Joint Commission:

"The World Council of Churches has grown stronger with each passing year and its strength has come from the member Churches, which in turn have been strengthened in their bond of understanding and cooperation. Through the World Council of Churches, as well as the National Council of Churches of Christ in the United States of America, the Episcopal Church has shared in many phases of the worldwide ministry of the Christian Church.

"The World Council of Churches carries on a vast and diversified amount of work through its several divisions and departments. Studies in areas of rapid social change, the touchy problems of faith and order, methods of evangelism and missionary strategy, the responsibility of the Churches in society and in international affairs all fall under the Division of Studies, although areas of international tension are the particular concern of the Commission of the Churches on International Affairs (CCIA). In the Division of Ecumenical Action, the rapid expansion of lay participation and cooperation, fostered and furthered by conferences at the Ecumenical Institute in Bossey, Switzerland; the place of youth in the life of the Churches; the handling of racial and ethnic tensions—each has its share of attention. The most dramatic and well-known division, of course, is Interchurch Aid and Service to Refugees, which has received worldwide acclaim for its work on

refugees and migration, and helps to handle such emergencies as the great exodus from Hungary. The Department of Information ties all these areas together and keeps the Churches informed about the work and witness of the World Council of Churches.

"In North America, of especial interest and importance this year is the forthcoming meeting of all the Divisions and Departments of the World Council of Churches, at the Yale Divinity School, New Haven, Conn., and the Regional Conference on Faith and Order to be held September 3-10, 1957, in Oberlin, Ohio."

We urge the fullest support of our Joint Commission on Ecumenical Relations. Two things are necessary: Individual churchmen and parishes must become more informed about this tremendously important subject of ecumenical relations. Every parish and mission, if possible, should have an item in its budget for both the World Council and the National Council of Churches, if for no other reason than simply to keep the matter before the people and to remind them of our responsibilities in the ecumenical movement. We urge every priest, every layman, every parish and every diocese to support our Joint Commission.

The Church Press — Challenge To Episcopalians

Bishop Tucker used to say that just as a free secular press is essential to democracy, so a free religious press is necessary if we are to have a responsible Church. One of our slogans a few years ago was: "To know more is to care more." By this we meant that only when churchmen know what the needs, the opportunities, and the challenges of contemporary Church life are, can they take an active part and respond to the challenge of the day. An ignorant churchman is an indifferent churchman. Real life involves commitment, and only when we are informed about a cause can we answer its challenge.

One way to have a Church press is to have a generous subsidy from the official Church itself. One Church paper of another denomination which follows this system has a circulation of a million. Another denomination has decided to spend \$4,000,000 within the next two years to promote and produce a great magazine directed especially to laymen. We do not believe that this is the answer.

A Church magazine, to be most effective, cannot afford to be merely a propaganda organ for the "establishment," or the "hierarchy." It cannot be merely a success magazine

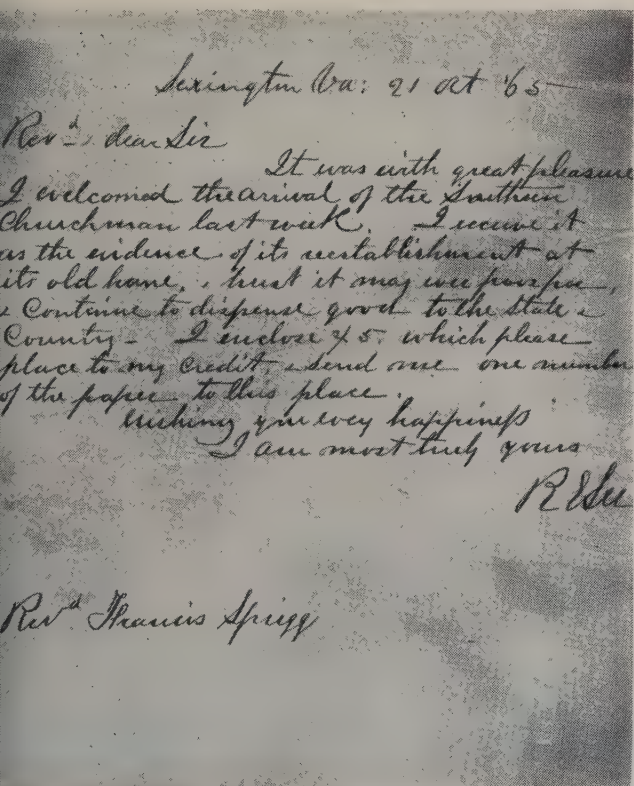
whose purpose is to glamorize or praise the status quo. It must be free to face issues squarely without fear or favor, and to interpret those issues to the clergy and lay people of the Church. Without the power of self-criticism any church is doomed. The Church magazine must be a "private enterprise" if it is to be free to perform this function. This means that interested individuals must support it with adequate promotional efforts, with adequate finances, and with a continued interest. It is not the responsibility of a few individuals but of everyone in the Church—laymen, parish clergy, and bishops alike.

The Episcopal Church, like the rest of the Anglican Communion, contains within itself people of differing points of view. We have within our great family most of the tensions of the different denominations of Christendom. If each point of view is to be represented, it cannot be done by a magazine which tries to straddle every issue and to take a stand on nothing. As Dr. Hendrik Kraemer said recently at Buck Hill Falls, the Church is a family and not

a hotel—even if it is a quarrelling family. Our differences within this family can be creative, however, if they are faced openly and honestly. There is room in the family for "High" and "Low" and "Broad" churchmen. The whole truth contains a real and dynamic synthesis of each separate part. This dialogue within the Church family is not merely an argument; it is our method of arriving at the truth which is greater than any part of it which the individual "parties" may possess.

In our Episcopal Church it is necessary that there be a really free press and that this press be definitely "unofficial." This is vital, because only thus can we be sure that the varied points of view will be heard, and that this rich heritage called "Anglicanism" may be preserved.

So far our Church has never really met this challenge. We shall understand how important is a free and independent Church press when we face the possibility of being without it. Unless we see this issue for what it really is, we may learn what we have lost only after we have lost it.



Letter from General Robert E. Lee, dated October 1865, which shows that he was a loyal reader of our magazine at that time.

General Lee —All American

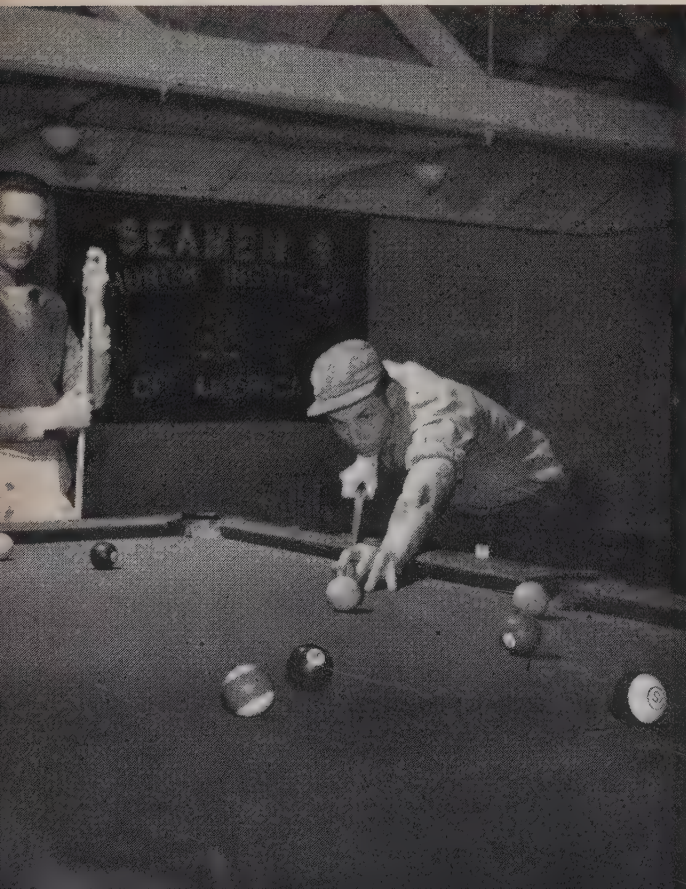
Recent discussion of General Robert E. Lee's part in the Battle of Gettysburg can neither add to nor detract from history's verdict as to his greatness. If every general or every president who made a mistake were "sacked," none would hold command or office long enough to leave any kind of record at all. This holds for all who have participated in this discussion. General Lee is no longer on trial. Some of his recent critics still are.

Robert E. Lee holds such a secure place in the hearts of all Americans, both North and South, more because of what he was than because of what he did. He was a Christian gentleman. He manifested the basic integrity of the Puritan tradition in American life. He represented all the graces of the Cavalier. He excelled as soldier, citizen, educator, churchman, and as a humbly great human being. He made sheer goodness attractive. In every sense he was the one, true All-American.

We of *Episcopal Churchnews* are especially grateful to General Lee. He was one of the first supporters of our magazine, long ago when it was called *The Southern Churchman*. He believed in us at a time when this magazine was only a small venture in faith.



Ascension Church, Sierra Madre: atmosphere, individuality.



Seamen's Church Institute: a home away from home.

MID-SUMMER PILGRIMAGE —AT HOME

By ESTHER H. DAVIS

Do you envy people who can visit historic churches abroad? The next best thing is to drop in on churches right around home. It's a lot of fun—and it's educational.

EVERY summer it's always the same. The society page of our local paper is devoted almost entirely to accounts of people either going or just coming home from abroad. Many of my friends are included and soon the postcards begin to crowd my mailbox—a delight to stamp collectors, but a source of temptation to me (thou shalt not covet!)—from Manila and Bangkok, Holland and Israel.

Every summer I sit at my desk, posting invoices, making up bank deposits and running interminable trial balances, and I realize that I'm not only grounded, but am practically in a trench. Two weeks doesn't permit one to travel very far afield and before I know it they are gone and I'm stranded again at the same desk, surrounded by the same uninspiring ledgers. And still the cards come, colorful, enticing and slightly mocking.

This year, however, is different, for suddenly one of the cards gave me an idea.

St. Paul's Cathedral: nerve center of the diocese.



"Why, there is something I can do after all," I exclaimed, and in doing it I discovered a new spiritual atmosphere, one which has made me feel as though I have visited many countries and even journeyed back in time. The card responsible for my new adventure was from a friend in Mallorca who had found the services at a little chapel in Valdemosa the most satisfying part of her stay on the island. I noticed that other cards always seemed to mention cathedrals and churches, with no trip apparently complete without a few on the itinerary.

"A pilgrimage doesn't have to cover thousands of miles," I told myself, and so I started on mine by attending a different church for the 8 o'clock service each Sunday, for vespers and Evensong, and the mid-week Communion when I could arrange it. I'm lucky, for our diocese is one of the largest in the state, and filled with enough interesting parishes to keep me going for several summers. Not only that, but I live in a large metropolitan area where the outlying communities are so close together that if it weren't for the "City Limits" signs you'd hardly know when you had left one town and entered another. This was fine for my pilgrimage, for it enabled me to visit a dozen parishes without traveling very far, a real consideration when you're trying to arrive by 7:30 or 8 in a not-too-breathless state.

Since my own parish follows a comfortably middle-of-the-road course, I was totally unprepared for the high church Anglo-Catholicism I discovered in an unlikely little town nestled in the foothills. The bulletin announced Saturday confession, daily Mass and a parochial school. For a bewildered moment I thought I had wandered into a Roman church by mistake as the priest commenced to intone the service in what I took to be best Gregorian style. Such is the breadth and flexibility of our Church, however, that two Sundays later I found the other extreme in a low church parish where vestments were rarely used and even candles were viewed with distrust. As I joined in the Prayer for the Whole State of Christ's Church, I thought, "The foundation for the One Church has already been laid, and surely its framework will be found to be here in the Anglican Communion that can embrace and accommodate such a wide range within the same liturgy."

One bright Wednesday morning I turned off a busy thoroughfare onto a little lane which I would have missed had I not been looking for it, and in traveling its half-block length I stepped across the ocean into England. There I was in the courtyard of the oldest church in the diocese and also, I learned later, the oldest Protestant church in our section of the country. The boundaries were marked by formal clipped hedges, smelling delightfully of yew and Balm of Gilead, and the trees were old and sturdy, shading not only the church but the graveyard adjoining. Inside, the altar was of rare old wood, ornately carved. "Yes," I repeated happily, "this is the way

it is in little country churches in England," and for an hour I was there.

Another Sunday I was transported behind the Iron Curtain as I looked at the curious wrought-iron sanctuary lamp and learned that it had been smuggled out of Russia with a few other precious possessions when the church in which it hung was closed and the congregation scattered. Here the light in it burns freely now, uniting us more surely in the Communion of Saints and reminding us to pray for all our persecuted brethren everywhere.

I was reminded of China by analogy as I sat in the beautiful little chapel of the Episcopal Home for the Aged and watched the serene, happy faces of the congregation. "Here is old age as it should be," I whispered, "revered and cared for, as it is in China and all too often neglected in our own modern, careless hurry."

I had always thought of mission work as something connected with foreign countries or with remote or underprivileged areas of our own. So I was amazed to learn that there were 72 in the diocese, with 13 in the convocation of my particular town.

One of these wasn't too far from where I work. It provided me with an inspiring hour and a half as in its unpretentious but outreaching setting in a preponderantly Negro section of the west side of town I heard the familiar words, "Almighty God, unto Whom all hearts are open..." Afterwards I talked with the vicar.

"Our mission is one of the oldest," he admitted. "Growth has been steady but slow. Although we have only 200 members, representing about 82 families, we are now self-sustaining and can apply for full parish status next year. Since the chapel was built in 1933, these doors have never been locked, day or night."

He led me from the whitewashed interior to the much-used wooden building behind it. "Our parish hall is the center for community as well as church activities," he continued proudly, showing me the small kitchen where over 300 dinners were prepared on the mission's Saint's Day last June.

In him and the love for his church and his people that was so evident in everything he said, I could see all the other small missions, just being started, struggling to grow and take their equal place in the diocese. And especially I saw the people, some poor, unchurched, needing to be reached and helped in so many ways. Others were already a part of our wonderful family but exiled in small communities and eager for a church

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All Saints', Pasadena: a touch of England.



St. Timothy's in Apple Valley: the modernistic trend.





My Road Led From Rome

By GRACE DONAHUE

Like others born into and reared within the confines of the Roman Catholic Church, I held tightly to the doctrine that she was the "one true Church." Throughout my early indoctrination in a parochial school, I had been liberally brain-washed with dogmatic phrases and papal edicts until my life became one great fear of sin. So many were the ramifications attendant to sin, according to what I was taught, that it seemed to me that no matter what I did, it would have some evil connotation, and thus I was completely unworthy of God, and undoubtedly would never enter into His kingdom.

That the Pope was infallible, I never questioned. My earliest childhood teachings had indicated quite clearly that he was; was he not the direct descendant of Peter? No child within that parochial classroom dared to question the good Sister when she expounded this doctrine to us, and when she backed up her statement with what we thought was biblical truth, we accepted it as surely as we accepted the word of our parents. Sister was a teacher. Therefore, she would not teach us that which was incorrect.

We read from the catechism, and we learned to pity our non-Catholic friends, although we were cautioned against seeking non-Catholic companionship lest we be led astray. It never occurred to us, in those formative years, that if our religion were strong and true, nothing could possibly sever us from it. These thoughts came later, but for many they never came at all.

We seldom learned about the saints of

the early Christian Church; as a matter of fact, we didn't learn about an early Christian Church, but rather were led to believe that there had been nothing but the Roman Catholic Church since the time that Jesus founded a church. Our young minds were filled with words like heretic, schism, apostasy—all of which were duly applied to those who dared disagree with Holy Mother the Church and/or the Holy See. Always the teachings were sympathetic to the Roman Catholic Church; it was inconceivable that she could err—indeed not, because, according to Roman teaching, she was divinely inspired by the Holy Ghost.

When my eight years of parochial training at the elementary level were completed, my classmates and I became the objects of mass propaganda, though we hardly recognized it as such, for a continued parochial school education. In the particular neighborhood where I lived, the only parochial high school for girls was a continuation of the school I had attended; however, it offered only academic subjects, and only two years of these. My choice was a commercial course, and I vociferously objected to traveling to the nearest parochial school which offered this course (which was almost an hour distant by train). Influenced by these factors, my parents consented (to the detriment of their souls, according to Roman Catholic teaching) to send me to the local public high school which was located three blocks from home. Other children, for the same reasons, made the same decision, accompanied by the tongue-clucking and head-shaking of the Sisters.

In their opinion, our souls were all doomed to perdition because we were to pursue our studies in what was tantamount to a den of iniquity and secularism.

I do not hesitate to say that I survived the four years of secular training without the slightest impairment to either my Roman Catholicism or my educational improvement. I graduated with honors, and cannot recall a more consistently delightful time in my life than the four years I spent in public high school, contrary to what I had been led to expect by the solicitous nuns.

Doubts Came after High School

The busy teens preclude time and inclination for deep thought on matters pertaining to the conscience, and I was no different. Religion was something I attended to on Sunday, but the week was devoted to what I considered more pleasurable pursuits. My friends in high school were Catholic, Protestant and Jewish, but I cannot recall talking religion to any of them, and I do not remember being particularly surprised that Protestants and Jews were as nice as my Roman friends.

It was some time after high school that the gnawing doubts about the veracity of Roman Catholicism came. Perhaps it was a sermon that didn't quite agree with my concept of Christianity and Americanism that caused the first small wisp of doubt to enter my mind; I do not know. Perhaps it had been there all along, and I had not been aware of it.

After an unhappy marriage, in a state of emotional turmoil and spiritual uncertainty, I felt that the fates were against

achieving any degree of happiness, for this reason rejected my very reality by becoming, I cynically announced, agnostic.

My agnostic years lengthened, and I did little more than passing thought to things that are God's. Perhaps it was the hand of God which led me to the seashore one winter. Had it been summer, the shore would probably have given me cause to question the eternal rhythm and order of things, primarily because of the abundance of people that would have been there would have given me little time to wonder. But because there were no people; because it was lonely and quiet with only the endless soft embraces of sea on shore breaking the vast vacuum, my mind was affected on the timelessness of water and sand, and the reasons for its being.

He Showed God of Love

The pause to reflect inevitably leads to the desire to learn why. My first bit of research was done, ironically, in the Holy Bible. Here, for the first time, I found a concept of Christianity that was love and goodness, and not the hell and brimstone, the fear of wrath that had been conveyed to me in my Roman Catholic youth. I believed that the only road leading me to Jesus' arms was the road straight, narrow and unyielding; conversely, it clearly states in Holy Scripture that He came to save sinners, not the good who were in need of redemption. I could not avoid the conclusion that if He loved sinners, then He loved me.

I cannot hope to convey to the reader the sense of inner joy which I felt on learning that Jesus loved me in spite of or because of, it didn't matter which, my sins. I decided that I wanted to know more about Jesus, and sought in earnest to find out which was closest to pure truth. I felt that I must seek a faith which held to the biblical concept of Jesus, and which at the same time, did not require me to discard the basic tenets of Catholicism which I sincerely believed: the Trinity, the Virgin Birth, the Credo, the Apostolic Succession. I wanted a God who loved me, not a tyrant who sat upon an mighty Throne and threatened to cut me down for presuming a thought of my own. This was a large order, and I felt that I was defeated before I began my quest. I recalled too vividly the teachings of the nuns—there was, they said, only one true, catholic and apostolic church, and that was the Roman Catholic Church. I had chosen to leave that church because one of its humanly concocted beliefs was repugnant to me. I was now, of my own free will, a ship without a rudder.

The next few months were spent in a spiritual muddle. I was happily agnostic, and I cannot deny that I found this state wherein I had freedom of conscience more desirable than the state of Roman Catholi-

cism where I was denied this freedom. But secretly I was not sure that I had been right in severing so completely the religion of my childhood. I felt much like a piece of paper split down the middle—one side torn in one direction, and the other side torn in the opposite direction.

Occasionally, I was required as part of my work, to spend an evening or two at the office with other members of the office staff. It was our habit, on returning home late in the evening, to drop in to the local diner and have hamburgers and coffee. On the particular occasion that was to become so meaningful to me, we were accompanied by the brother of one of the girls who was home on leave from the Navy. Conversation centered on him, and someone asked what he planned to do when he was finally severed from service. He shocked me into abrupt attention when he said he was going to be a priest. To me, a priest was synonymous with Roman Catholicism, and I knew that he was not a Roman Catholic.

"Yes," he repeated, "I am going to study for the Anglican priesthood."

I had never heard of an Anglican, much less an Anglican priest. I questioned him further, and he informed me that members of the Episcopal Church were part of the Anglican Communion and that they, too, were Catholic.

This was a startling revelation to me, but I still had much doubt in my mind as to the religion he planned to serve, and stated:

"But the Romans are the only ones who have the apostolic succession. My Catholicism, such as remains, is inbred strongly enough for me to seek only that which is apostolic."

Episcopal Church is Apostolic

He looked me straight in the face and said the words that were to influence my future.

"The Episcopal Church has the apostolic succession."

Further conversation on this point was impossible, as the others in the group were far more interested in the latest play on Broadway and who was going to win the football game next Saturday, than they were in apostolic successions.

I mulled that sentence over in my mind for days—"The Episcopal Church has the apostolic succession." My spiritual inertia began to leave me with astounding speed, and I resolved that I would speak to an Anglican priest the first chance I had. Within the week I made an appointment with the pastor of the local Episcopal Church, and learned my first lesson about the church which I had been taught to believe had been founded by Henry VIII.

The kindness, understanding and patience of this priest will never leave me.

There was, however, a remnant (torn

and tattered as it was) of loyalty for the church of my birth, and I decided that I would like to visit a Roman Catholic priest and present him with the arguments I had against his church. Perhaps he could vi-
tiate my own misapprehensions—maybe I was all wrong to begin with. I wanted to be sure. I had to be sure.

The Roman priest and I had many excellent and informative conversations. For several meetings, I found nothing with which I could disagree—nothing about which I had any deep doubts. I believed in the Trinity; the homostatic nature of Christ was logical and believable. Although I had doubts about transubstantiation, they were never of such degree that I felt a sense of repugnancy towards this particular theory.

Doubted "Infallibility"

Inevitably, we came to the subject of the papacy. I had, for some time, vehemently protested the veracity of the Roman stand with regard to an "infallible" pope. Roman Catholics will take exception to this statement in that they will defend the Pope's infallibility on the grounds that he is infallible when teaching faith and morals only. In my childhood, I could readily accept "infallibility in matters of faith and morals" as being relatively narrow in scope, but with maturity, one realizes that faith is the theory or idea, and morals is the action; therefore, the Pope, by his own declaration, controls, infallibly, every thought and action we conceive and perform.

Further, in my readings, which were quite extensive, I could find no historical background whatever for supposing that Christ had founded his Church on the theory that he would leave behind him a Vicar. I did not hesitate to mention this fact to the Roman priest, and in a series of arguments which lasted for about three weeks, on an average of two times a week, we ended our discussions without either of us having dented the other one's tenacity to truth as seen through the eyes of each. He was, I know, sincere, but did not have the historical background to make his argument substantial. History has proved over and over again that the grounds on which the Roman Catholic Church bases its papal claims are not legitimate. Further, it took the church until the year 1870 in order to declare the doctrine of papal infallibility, and then only through the persistent persuasion of Pius IX to the last ecumenical council, was the doctrine declared a matter of Catholic dogma which must be believed by church members under pain of mortal sin. I might add that Pius' efforts towards infallibility met with strong resistance on the part of American bishops from St. Louis, Pittsburgh, Rochester, Louisville and Little Rock.

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Dean Pike: Communicator

by Malcolm Boyd

Few men are so ably communicating the Gospel in our time as Dean James Pike of the New York Cathedral of St. John the Divine. Unusually perceptive to the important issues in our culture, Dean Pike translates them into theology and, from the renowned pulpit which he occupies, offers prophetic Christian interpretation.

Dean Pike is a mass media personality by virtue of his coast-to-coast TV program and because of his widely-read books and magazine articles. He never hesitates to take a forthright, often controversial stand on issues ranging from the late Sen. McCarthy to *Baby Doll*. Often misunderstood, due to the limitations of mass-media reporting of what he has really said in a cathedral sermon, or from being quoted out-of-context, Dean Pike manages to maintain a healthy optimism about the creative possibilities of using mass media. He combines his use of mass media with a maximum of personal contact, answering all of his mail, and frequently replying to a query about something he has said by sending the correspondent a copy of a sermon on the subject.

Mrs. Pike and their children share with the dean the responsibilities and honors of the weekly TV show. It goes off the air June 9 for the summer months but will return late in September. Cathy Pike, just turned 14, did a trouper's job, in the opinion of a number of persons who saw her on the recent show which featured Cecil B. DeMille as guest. She asks questions which are in the minds of people, yet which adults would not be able to pose with the same simplicity. She is never primed for questions by her parents.

Mrs. Pike finds TV "a terrific medium" for taking contemporary social and personal problems into the lives of a vast audience of people, and then relating the Gospel to the problems. The dean, like other communications men in the Church, is deeply concerned with how the present theological revival is going to be brought to life sharply at the average parish level.

"I find reasons for some real optimism because more and more clergy are now seeking to communicate solid theological matter," the dean says. "The desire is there, as it was not 20 years ago. The

means of achieving this goal—that's still an unsolved dilemma. The answers to people's questions seem not to be simple, and often are paradoxical. It is difficult to state the answers simply."

The dean believes in listening to the questions which society is asking, and then trying to provide the Gospel answers. He listens to "the language of the street." When such language is couched in psychological terms which seem real to people, he tries to answer questions in terms of the language the people are talking and reading.

A communicator, in the best sense of that word, the dean keeps up with *avant-garde* developments (the "Jazz Mass," political trends in Europe and Asia, new books and plays) but then undertakes the difficult and extremely important task of relating new thinking and modes to a wide audience which has not yet caught up with them. He works hard at trying to express himself understandably, yet without sacrificing essential content. He says he is "involved in the process" of trying to learn this technique, and finds that writing for publications like *Woman's Day* and *This Week* helps him very much when the time comes to prepare a sermon.

Believing in the necessity of raising parish levels, even to classical theological language, Dean Pike avoids doctrinal la-

bels until the end of his sermons. First he speaks to people in language they understand, and then he takes them into the more unfamiliar language of doctrine and makes it, too, familiar to them. He finds certain dangers in downgrading liturgical language, because "we have to increase a sense of continuity in the face of today's rootlessness."

When the dean tees-off on a political issue in a sermon, "it isn't for a springboard for my views or even for preaching ethics, but it's a chance to pick up people where they are." On Passion Sunday, he preached about a current political issue yet his sermon was as biblical and theological a sermon on the Passion as one could have heard anywhere. Of course, in reporting it, the press was prone to delete the Passion and keep the politics.

"Constant self-examination," says Dean Pike, is called for in trying to maintain the balance between "an effort not unduly to offend a group or section" of a vast TV audience, and, at the same time, "a determination not to water down essentially what the Gospel says to a condition of situation." Not explicitly "religious" enough for some viewers, in terms of outward trappings or discussion of Church matters, the TV program of Dean Pike and his family is actually a Christian program.

The microphone is as familiar as the pulpit to Dean Pike.



Summertime Training

by Marion Kelleran



One consequence of the non-armchair approach of this column is that reader reaction is easily obtained. It walks in the door of my office, or I meet it in the parishes or in diocesan gatherings. One does not need to be supersensitive to public opinion to gather the impression that the recent articles on the "long summer vacation" hit a very vulnerable spot, like touching the nerve of an aching tooth. "Summer Sunday School indeed!" moans a friend. "I did that math problem and felt discouraged, but not that discouraged. Maybe next year . . . but for this summer I'll settle for a teacher-training program. Could you be more explicit about that?" Indeed I can.

Summertime teacher training can be done by a variety of people—clergy, departmental supervisors, a master teacher, a self-organized group of teachers, a director of Christian Education if you have one, or a Christian Education Committee which you ought to have. At the risk of oversimplification, I would say that the purpose of these sessions is to make the teacher feel at home with her material, her class, and her role as a teacher. For this reason, every teacher should have at hand the course which will be used in the autumn, a list of her students, and some knowledge of the framework in which this class will operate. By this I mean its experience of worship, its relation to the homes from which its children come, the general parish activities with which it is likely to be associated. Everything that is taught and learned in this summer training course needs to be evaluated by the teacher in the light of *my* class and *my* material and *me* as a teacher. This goes both for training courses centered around the Bible or other "content" and those dealing primarily with procedures.

Whoever may be in charge of the sessions, the first step is always to identify the problem areas with which you need to deal. This done, you will want to devote time to planning an attack on these problems. This means marshalling resources, recalling the class situations which pose the problems in concrete terms, putting down as realistically as you can the outline of the first two or three sessions. This much should be done before the course begins.

But, you say, you don't know the problems except in a general way? If you are in an average or large school, choose a committee to help you set up the training program. If your school has from five to ten teachers, meet with all of them for this purpose. The object of this first meeting is to identify the areas in which the teachers know that they need help. In the vernacular, it's a brainstorming or blitz session, in which you list all the ideas they have of areas of need, without discussing any of them. If you have non-discussing teachers, give each one a 3 x 5 card or a paper on which is written as simple a statement as: "The help I most need to improve my teaching is....." After they've completed the sentence, list these on board or newsprint. The teachers will be surprised at the length of the list.

Once the list is made, someone—in the last resort the leader—is bound to start combining and categorizing the items. (If you're the

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A TREASURY OF JUDAISM, Edited by Philip Birnbaum. Hebrew Publishing Co. 431 pp. \$5.00.

Here is a treasury of Hebrew ideals and ethical teachings as they have developed over a period of 30 centuries, down to the present day. More than 70 Jewish classics are included, with excerpts from such varied sources as the Bible, the Talmud, Midrash, Zohar and Siddur. Here also are excerpts from such Jewish writers as Maimonides, the great medieval scholar, Rabbi Abraham Isaac Kook, who was elected Chief Rabbi of Palestine in 1921, and Josephus. The aim of the editor seems to have been to give the general reader a wide variety of Jewish literature. He accomplishes another purpose for Christians: he gives us a splendid background for many Christian ideas.

YOUR QUESTIONS ANSWERED by Daniel A. Poling. Channel Press. 312 pp. \$3.95.

In the foreword to this book Dr. Poling tells us that over the years the personal and biblical questions asked by some 10,000 readers have been answered in *Christian Herald* magazine. This book is the distillation of the answers which Dr. Poling has given to his questioners. The point of view is one of extreme conservatism; on social and moral questions it is almost reactionary. It is definitely Protestant, since Dr. Poling is an ardent Baptist. It is evangelical in tone.

Despite many drawbacks, there is much help and much wise counsel in this book. We do not recommend it, however, as being at all authoritative and many of the answers must be "taken with a grain of salt." For the discriminating reader, however, it has many useful and valuable insights.

THE LEE ABBEY STORY by Jack C. Winslow. Lutterworth Press, 4 Bowverie St., London, E. C. 4. 96 pp. 3s. 6d.

Lee Abbey is barely ten years old, and yet today hundreds of people mention its name with gratitude and

reverence. One morning in the year 1945, 10 clergymen were confronted with an opportunity to buy this estate in North Devon. The price was far beyond their resources, but they said their prayers and somehow were able to get started. Today every penny of the debt has been paid off. Upwards of 20,000 people have passed through this house, one of the great retreat centers in the British Isles. In the quietness and beauty of one of the really lovely parts of England, they find refreshment of soul and the inspiration which they need for these difficult days. *The Lee Abbey Story* is another witness to the power of community living in Christian fellowship. As the Bishop of Coventry has said, "Today hundreds of Lee Abbey friends are at work in parishes up and down the British Isles, taking foremost leadership in the work of their local parish churches." The Lee Abbey Story is in some way similar to the story of the Iona Community in Scotland and Parishfield in Michigan.

BY FAITH ALONE, THE LIFE OF MARTIN LUTHER by W. J. Kooiman. Philosophical Library. 218 pp. \$6.00.

This is an English edition, specially revised by Professor Kooiman of the University of Amsterdam, of his authoritative *Short Life Of Martin Luther*. It was written from the point of view of a clergyman for his parishioners. This book will appeal to laymen. To understand Luther through his works, some of which are very lengthy and ponderous, is really the study of a lifetime. The author of this book distills the life and thought of Martin Luther so that it can be understood by those who do not have a scholarly theological background. It is a scholarly account of one of the great men of history, written for laymen.

DE LESSEPS OF SUEZ—The Man And His Times by Charles Beatty. Harpers. 334 pp. \$4.50.

The story of Suez is certainly one of the most relevant topics in our contemporary world. Political commentators deal with the building of the canal and the treaties which guarded it, and the present threat to its con-

tinuance as one of the great arteries of commerce for the world. Few people, however, know of the man who dreamed it into existence and through whose skill and boundless energy it came into being. De Lesseps was a diplomat and a determined man who would not admit defeat. Actually he built the Suez Canal through the hot sands of Egypt's desert against the opposition of Turkey and even the hostility of England. He fought labor riots, cholera epidemics, political intrigues and financial crises as he went.

The London Times, in reviewing this biography, has said of De Lesseps: "The most remarkable thing about him was that into a long lifetime of 89 years he managed to pack two careers, two families, two lives and very nearly the world's two greatest canals. It is unnecessary to add that he was a man of prodigious vision and enterprise and, above all, of boundless faith in the contribution of technology to human progress."

At the age of 64, De Lesseps entered into his second happy marriage—with a girl of 20 by whom he had 12 children. When he was 74 he began the Panama Canal project, which was to develop into a major scandal and actually bring about his arrest and trial. This story is almost too fantastic to be believed were it not so well documented by Charles Beatty. The author has done a brilliant job in this biography of the creator of Suez.

THE UNFAILING GOD, Sermons and Meditations by Ernest C. Earp. Exposition Press. 115 pp. \$3.00.

Canon Earp is rector emeritus of the Church of the Redeemer in Bryn Mawr, Pennsylvania. He has long been recognized as one of the fine preachers in the Episcopal Church. This present volume contains the written words which actually are extemporary words, transcriptions of on-the-spot tape recordings of sermons and meditations made before his congregation.

These are both sermons and meditations. Canon Earp makes an excellent distinction between the two. He writes, "A sermon is a forthtelling, a proclamation about the things of God and about the faith. A meditation is

thinking together on holy things, in which the minister is the voice, and together we contribute our devotion and our mind and our prayers to the subject in hand."

STORIES FROM THE OLD TESTAMENT
from Adam to Joseph by Piet Worm.
Sheed & Ward. \$3.00.

We consider this to be one of the most delightful story picture-books for children that we have seen. The dust jacket is quite correct in saying that "strict accuracy has been observed in the re-telling of these stories and nothing has been added to the text; the reader will not have to unlearn anything when he reads the Bible itself." This is a fresh and lovely book done in bright colors which will attract young readers and will be enjoyed by all ages.

Piet Worm, the author, is an architect by profession. He lives in Holland, and this book was printed in Holland. Originally the book was written to illustrate stories from the Old Testament for Mr. Worm's children and to awaken their interest in the Bible.

OLD PRIEST AND NEW PRESBYTER
by Norman Sykes. Cambridge Univ. Press. 266 pp. \$5.00.

In this book Professor Sykes, who is Dixie Professor of Ecclesiastical History in the University of Cambridge, gives the essential facts concerning the Anglican attitude toward bishops, presbyters, the Pope and the Church. It is a scholarly book for those who would know more about the background of contemporary discussions of Church union from the Anglican point of view. There is special reference, of course, to the Churches of England and Scotland, and this becomes all the more relevant since the recent discussions of bishops for the Church of Scotland.

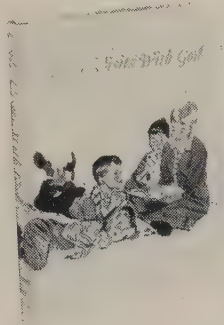
Dr. Sykes traces the great ideas back to their springs in history, and shows the continual development in the Church of England of the basic doctrines. He reveals the influence of the Presbyterian movement upon the development of Anglican theology during the late 16th and early 17th centuries, and thus brings into sharp focus the area of division at the point of the separation. He produces evidence of close relationship between the Church of England and foreign protestant churches, and particularly reveals the fact that at this time foreign Protestant ministers were received for service in the Church of England without episcopal ordination. Out of the controversies which are more articulate.

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About SCHOOLS & COLLEGES



St. Anne's School
June first

Dear Family:

Exams! Graduation! Goodbyes! My last letter from within these walls that I have so often wanted to kick out or to dream away! Guess what I am dreaming now—but you'd never, after all I've said about probable starvation and certain social stagnation! I'm gazing years hence (literary style, eh?) at Sis, hoping she'll be sitting right here with her feet on the same old rung: "(Put your feet squarely on the ground, Suzie, and take your head out of the clouds," "Yes 'm").

Please enter Sis to-morrow for next year. Don't wait until her Study Habits become a compound of chewing-gum, cokes, telephone, and day-dreams—like mine were until last year!

Make her begin French now, while she's young. Think how she loves to collect bugs and to argue, a budding scientist perhaps! She ought to take this math sequence course, it would help her logic and her arithmetic. She'd love modern dance and it could nip her chubbiness. I'm still an awkward chunk.

Making friends with lots of girls is so important. I wish I had lived in the Junior Dorm with its elegant play-room.

Then Chapel and Bible mean more every year you're here. It's hard to explain, but I know what I mean. I want her to have the most, of everything. Please.

Seriously,
Suzie

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ADDITIONAL SCHOOL ADVERTISEMENTS ON PAGES 30, 31, 32

EPISCOPAL CHURCHNEWS, JUNE 9, 1957

Religion and the A.B.C.'s

by Betsy Tupman Deekens

As was pointed out in the first article in this series on the Community of the Holy Spirit, the Sisters live a mixed life of prayer and work. They make every effort to put devotion to God ahead of any work done for God. That being so, the amount of work they are putting into the educational field expresses eloquently that devotion.

It was in 1950, two years before she founded the C.H.S., that the Rev. Mother Ruth established St. Hilda's School in Manhattan with an initial enrollment of eight pupils. The school now has an enrollment of 250 girls and boys ranging from nursery age to the ninth grade. In the fall, 10th grade classes will be offered. It is staffed by both secular teachers and the Sisters.

The school is located in a neighborhood that is both a challenge and an inspiration to the Community: a challenge in that since World War II it has been a rapidly deteriorating area; an inspiration in that nearby are some of the country's greatest churches and institutions of learning—Columbia University, Union Theological Seminary, the Jewish Theological Seminary, the Juillard School of Music, the Cathedral of St. John the Divine, Riverside Church and St. Luke's Hospital.

There are at present three major surveys underway to reclaim this area. As the Rev. Mother Ruth reports, this pilot project of reclamation is considered to be of such value that it will be a model for other degenerating urban neighborhoods of such cities as Chicago. Already there is a new housing development. Also the National Council of Churches is building its headquarters in the area. This means an influx of all sorts and conditions of children who will need education.

For this reason, Mother Ruth comments: "I think perhaps not before in this generation has the Church had so unique a chance of taking a leading place in such a vast program as this project of rehabilitation . . ."

St. Hilda's classes are conducted in three small private houses. Pupils are for the most part neighborhood children. Since the school is adjacent to Columbia University, its pupils are drawn from people representing the major civilizations of the world, as well as such smaller nations as Iceland, Chile, Korea and Brazil. St. Hilda's considers this international aspect of real educational value, increased also by the many different faiths represented. These include the Jewish, Hindu, Roman Catholic, Eastern Orthodox, Anglican and the major Protestant denominations.

Those associated with the school, however, believe that the real secret of its rapid growth is its educational concept as well as its academic achievement. The Rev. Mother Ruth describes something of the thinking behind the school's development:

"It is not here alone to give children a very sound academic education in a religious setting, but also to

discover and act upon the light that comes to us about the ways in which children can best be related to God on a personal basis.

"We are willing to use not only the liturgical forms which are of such beauty and antiquity and value. We are also quite willing to use the simpler and unliturgical means of helping our children to find their way to a personal relatedness to God. I mean that our children are taught in rather a Quaker fashion, perhaps, to meditate, to think upon the things of God quietly and simply and in harmony. We are sure that they must themselves acquire a personal religion as well as the ability to understand, to appreciate and to use the liturgical forms of Holy Church."

Religion, however, is not taught as an individual subject like math or geography, for example. It underlies the whole educational process of the school.

"We feel very clear about the fact that religious subject matter (for example, Holy Scripture) is one with its own rights; a learning discipline, with its own content and integrity," Mother Ruth continued. "There is nevertheless for the Christian school a thread of religion and a conviction about God being central in life, that must run through all the other disciplines.

"For instance," she added, "I can't imagine science being exquisitely taught in a Christian school where there is not some evidence that God is the creator of materials, laws and all the other subject matter and materials of science . . ."

In addition to carrying out their educational beliefs at St. Hilda's, the sisters of the community are engaged in a continuing study of the nation's religious schools. What conclusions they have reached so far will be outlined in the final article of this series.

St. Hilda's boys line up in batting order . . .



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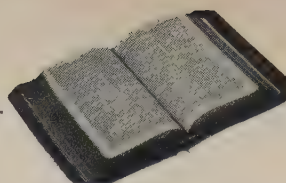
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Searching the



Scriptures

Series on Bible Doctrine No. 21

The Holy Trinity

A Continuing Bible Study by Robert C. Dentan

Numbers 6:22-27; Ezekiel 1:1-5; 1:24-2:2; Matthew 3:13-17; II Corinthians 13:11-14; I Peter 1:1-12; I John 5:7 (KJV)

We have not been ready until now to finish our study of the biblical doctrine of God, because the Christian experience of the Holy Spirit, which we studied last time, is such an important element in it. Looking back over the long history of biblical revelation we can see that the knowledge of God was not given all at once, but gradually, as men became increasingly able to receive it. As a rough rule we may say that the Old Testament reveals to us God the Father (that is the Creator and Lawgiver); the gospels reveal to us God the Son (the Redeemer); and the rest of the New Testament, God the Holy Spirit (the Strengtheners and Sanctifier). This revelation did not come in the form of sudden, unprepared-for, flashes of new knowledge, but through the growing understanding of biblical men as they reflected on the meaning of God's activity among them.

When, finally, Christians received the full gift of the Holy Spirit, it became necessary to put into some intelligible form the whole biblical doctrine of God, in order to answer such an obvious question as: "What is the true relationship of God the Father, as revealed in the Old Testament, to God the Son, as revealed in the gospels, and God the Holy Spirit, as experienced in the life of Christians? Are there three Gods or only One?" The only possible answer was the one already given in the Old Testament: "Hear, O Israel, the Lord thy God is one . . . (Deut. 6:4)." In this way the doctrine of the Holy Trinity arose as the final summation of the biblical revelation of God. Later theologians would spend much time and many words in defining the nature of the Trinity; the Bible itself merely tells us the basic facts—that the One God is Father and Son and Holy Ghost.

Naturally we should not expect to find any specific mention of the Holy Trinity in the Old Testament, although the ancient Hebrews certainly knew something about the Holy Spirit and had vague in-

timations of the coming of God the Son. Some Christian interpreters have tried to find more definite statements of Trinitarian doctrine in passages such as the beautiful priestly blessing in Num. 6:22-27, with its three-fold repetition of God's name. But the most we can honestly claim for passages such as this (or Isa. 6:3) is that they show how natural it is to use the rhythm of three when speaking of God and can, therefore, easily be used in Christian worship.

Much more important are the many Old Testament passages which emphasize the infinite mystery and complexity of the Godhead. None is perhaps more striking than the account of Ezekiel's call to be prophet (Ezek. 1:1-5; 1:24-2:2). The God he met upon the vast plain of Babylonia was One beyond all human comprehension. When the prophet speaks of God he can find no adequate words to describe Him: he can use only such terms as "the appearance of the likeness of the glory" (v. 28.) The God whom Ezekiel experienced was the Father—remote and mysterious—but also a spirit who entered into him (2). While Ezekiel had never heard of the doctrine of the Trinity, he would certainly not have found it either strange or repugnant.

It is really only in the opening scene of our Lord's public life, the Baptism, that we catch our first clear glimpse of the triune God (Matt. 3:13-17). The voice of the Father claims the Son for His own (v. 17), and the Holy Spirit (16) provides the bond of unity between them. Even here there is no doctrine of the Trinity, but the three-fold God is plainly present.

The nearest we come to an explicit Trinitarian formula in the New Testament is in the familiar blessing with which St. Paul concludes his second letter to the Corinthian church (II Cor. 13:14): "The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Ghost, be with you all." Christ, the Father and the Spirit are spoken of in one breath, on one level, with the blessing sought equally from all.

More typical is the passage from I Peter (1:1-12) where the writer speaks

quite easily of the work of Father, Son and Spirit as different parts of an indivisible process of redemption. It was the Father who purposed our redemption; the Son who accomplished it by the shedding of His blood; and the Holy Spirit who sanctifies those who are faithful and obedient (v. 2). Our salvation is the gift of the Father's mercy and became effective through the resurrection of the Son (3). But the manner of the redeeming process was intimated long ago by the Holy Spirit (10f; Notice that He is here called the Spirit of Christ, as in the Nicene Creed which says that He "proceedeth from the Father and the Son.") And it is the Holy Spirit who still gives men grace to preach the Gospel (12). From passages such as this one sees how natural

it was for New Testament writers to use Trinitarian language even though the doctrine is nowhere precisely formulated. To put the doctrine explicitly into words was the task of a later and more philosophical age.

The statement that the New Testament nowhere explicitly formulates a doctrine of the Trinity might seem to be contradicted by I John 5:7 in the King James Version. It has long been recognized, however, that this is a later addition to the book and so is omitted in all the Revised Versions. But, although we cannot treat it as a part of the Bible, we need have no hesitation in accepting it as an accurate statement of the biblical doctrine of God set forth in *language* provided by the later Church.

Pilgrimage

continued from page 21

of their own nearby.

I soon discovered that each parish had its own atmosphere and individuality all its own. Some were intimate and friendly, welcoming a newcomer as to a family. Others were gracious and courteous, but a little aloof, preferring to wait until the proper introductions had been made and the social amenities recognized.

The further I journeyed, the more anxious I became to penetrate beneath the surface, beyond the structures and the ritual to the people and their special interests and projects which make a parish unique. These too I found wherever I went. For example, one church, half seriously and half in jest, calls itself the seminary prep-school, because so many of its young men have entered the priesthood and the mission field. Then there was the special Church School class for the mentally and physically handicapped from five to 30, with its wonderful restorative work, where the greatest blessings were shared by the teachers and congregation, just from having the opportunity to serve in this loving way.

I remember especially the healing ministry of another church, with its weekly service of Laying on of Hands, conducted by the rector who was formerly a canon at the National Cathedral in Washington, and who has started several other such healing missions. I was particularly impressed by one splendid prayer group, with devoted members on call day and night, and with a perpetual prayer circle being organized, each person taking a 15-minute shift, preferably before the altar possible.

Once again I'm lucky, for our cathedral only 10 miles distant, and as is fitting my pilgrimage ended there. A newspaper article some years ago referred to it as an oasis of beauty in a drab downtown district." Since then the district has become less drab, but the oasis remains.

Across the street now is a modern, block-long hotel, to which come many of the great and near-great. Behind it, supported by pylons and arches, stands the engineering miracle of a busy freeway, the muted roar of the ever-passing cars forming background music for the constant noise of the city, which is never silenced, even at night.

Above this setting the cathedral lifts its cross to remind all who see it that God walks with His children on the crowded streets as well as in the cloisters. It is a place of sanctuary, rest and help to many who pass by, distressed, weary, discouraged. But it does more than wait for the people to come to it. From it extends the network of a vital missionary program, reaching out into the "streets and lanes," seeking those who are in need.

Its ministrations are available to all, but especially to us who see in it not just a building, a place of worship, but the heart and nerve center of the diocese. Through it are coordinated all the activities of the various parishes and missions, brought together in an integrated whole. In its services I found a mirror in which were reflected all the other cathedrals and behind them the churches, hospitals, schools, missions, which together form the visible portion of the Church Militant.

This year the cards are no longer disturbing or mocking. Indeed, I welcome them as I compare the occasional church they show with the ones I have visited. "What do you see when you travel?" I ask. Scenery, buildings, people. I have that right here at home. Our diocese stretches from the mountains to the ocean, and the sites of some of the churches are unsurpassed in scenic beauty, here or abroad. The buildings themselves range from mission style, Old English, French Gothic, to modernistic structures of glass and concrete. The altars are of wood, marble, even plastic, carved, fretted, severely plain. And I certainly don't have to travel to find people. They are all around me in rich variety—Swedish, Mexican, Chinese, Jap-

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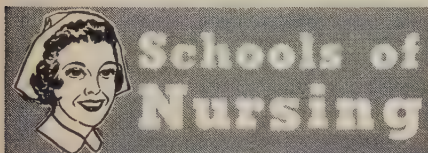
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anese, Italian, Greek, English—every race and nationality, and all with representatives in our churches.

I'm only sorry I didn't start my pilgrimage sooner. I should like to have worshipped in one of the trailer chapels, for example, that served our isolated communities several years ago. But I'm not too late for all the other rich adventures in store for me.

I want to visit the Seaman's Church Institute and talk with some of the 1,000 men who yearly receive more than 11,000 nightly lodgings there. Surely, this, as much as anything will add color to my pilgrimage and give me the feeling of just having disembarked from a ship.

I can learn much of the results and blessings of corporal acts of mercy—the cup of water given in His name—from the hospice for convalescent men, to which patients are referred from such diverse agencies as the General Hospital, the Veteran's Administration, Traveler's Aid and the St. Vincent de Paul Society. The annual Thanksgiving ingathering of food (please, no more baked beans or canned tomato juice—we have enough left over from last year) will have more reality and significance for me next year after I have been to the Children's Home and played

hop-scotch with some of the girls or thrown a baseball for the boys. Perhaps I shall volunteer to help the City Mission Society—I can at least mail out some of the thousand weekly "home prayers" that are sent to shut-ins.

Yes, if you want to grow spiritually there is no better way than to make a pilgrimage to the various parishes in your vicinity. It will take you out of your own little routine and set you on a hill. It will give you an entirely new understanding of the universality of the Church and make you a better member of your own particular one, as you realize more acutely that you are in truth part of the Mystical Body of Christ. Your Anglicanism will mean much more to you as you see in it a passport to the world.

Wherever you travel, whether to the next town only or half-way around the earth, you can never be a stranger. Wherever there is a church, a roof over an altar, there is your home. In it there are many rooms, rich, varied and beautiful, each one filled with all sorts and conditions of people who are not only your friends but your brothers. You can never explore all the rooms or know all the people, but through the few you will know the many.

My Road Led From Rome

continued from page 23

With a sense of reluctance—a feeling that something held and believed in childhood had proven false—I discontinued my talks with the priest. From my shoulders forever fell the cloak of Roman Catholicism.

I was received into the Episcopal Church the following spring. It was a joyous spiritual occasion, but marred by the absence of my Roman Catholic relatives who sincerely believe that I am a heretic, and since I was embracing a faith other than the "one true Church" in which they believed, they could neither condone nor understand such a move but, as good Catholics, must censor my action.

This is not an exciting story, nor is it an unusual one. My reason for telling it is

that the bridge between Roman Catholicism and Anglo-Catholicism is often a hard one to cross. This is largely because Roman Catholic-indoctrinated persons are always aware of "under pain of eternal damnation." Only when it is realized that the Episcopal church is truly catholic, truly apostolic, truly holy, and can trace its history back to the one Church Christ founded, can the Roman shed his shackles and embrace Anglicanism with joy.

Each of us can react only to that which has happened to him personally. I have no regret concerning the loss of my Roman Catholicism, but rather feel that I have attained a freedom of conscience never previously possessed, without sacrificing the basic tenets of Catholicism. I have entered a truly Catholic church, and I thank God for His goodness in leading me over the stormy waters of confusion to the shores of my new faith.

Dewi Morgan

continued from page 17

the 255th anniversary of the day on which the first S.P.G. missionary left England for America. The Rev. George Keith sailed on April 24, 1702, and it took him until June 11th to get over to you—or rather, your forebears.

Unexpected Answer: The day the editor of *Church Illustrated* heard the result of his hymn competition you could have knocked him down with one of his own quill pens—if he used such things. For

whoever would have expected that his readers' favorite hymn would be one so far from the popular conception of what gets a congregation going.

It all started from an article on hymns in the March issue. This was written by B.B.C. staff man, the Rev. Richard Tatlock, and talked of requests for hymns received by the B.B.C. Peter Harvey followed it up with a competition which asked for a list of readers' seven favorite hymns. Answers came from ages ranging from 6 to 95. And there were so many answers that the *Church Illustrated* staff

most wished there had never been any mnbooks! But when they had done all air computing, there was one hymn far head of its rivals—"And now, O Father, ndful of the love . . ."

It wasn't any of the soulful melodies. It isn't any of the rousing warsongs. It was hymn of impeccable theology which ints us to the most sacred moment of

Letters

Continued from page 4

We will be happy to furnish other urches or Church-affiliated associations th information, as we believe our pro- am is unique and probably the only one its kind in the country . . .

JOHN W. GREGG
4330 WEST RIVER ROAD
MINNEAPOLIS 6, MINN.

CITES CHAPLAINS' CONTRIBUTIONS

Sir:
(Your) item (the Rev. R. A. Torrey, , becomes the first American priest to rticipate in the Anglican Church's ork in Korea, *ECnews*, May 12) is un- ir to the numbers of Episcopal chap- ins who gave their time to Korean ristians, churches, Cathedral, Bishop adwell and orphanages.

Thousands of dollars in cash and ousands in food and clothing were pro- red and distributed by these priests.

(CHAP.) JOHN E. KINNEY
GOVERNORS ISLAND, N. Y.

(Editor's Note: Chaplain Kinney correct in pointing out what army chaplains and others have done in and for Korea.)

FAVORS 'SEARCHING SCRIPTURES'

Sir:
Your articles on "Doctrine in the ible" are very good (*Searching the riptures*, by Dr. Robert C. Dentan). ope that you continue these biblical udies.

(THE REV.) RICHARD B. CLARK
GREENVILLE, N. Y.

ENGLISH PARISH WANTS U. S. PRIEST

Sir:
I wonder if I may appeal through the luable columns of your publication for lp for a newly-created parish in the bin Hood country of England.

We are in a new housing area, and ving had the foundation stone of our rish church laid in the presence of the heriff of Nottingham last July, we are w in the process of completing the ilding, which we hope the Archbishop ill be consecrating in February next ar.

The Mayflower has once again set sail om our shores for the New World, and r minds are very much with the cele- ations at Jamestown. But my church uncil and myself wondered if any ung bachelor priest would like to come ross to the "old country" and work as colleague in this new parish, bringing th him some of the ideas and methods ur brethren in the United States and arning from us some of our traditions d life. He also would have sole charge all youth work.

Our churchmanship is moderate—to

all. It is one of the finest of all Eucharistic hymns. In the light of that it is worth noting that those who sent in their favorite lists represented every grade of church- manship and every shade of party color.

The results of this competition surely suggest that the average English church- goer gets very near the heart of things.

END

use a favorite English expression—and our worship centers on the parish Com- munion. The salary is that laid down in this Diocese of Southwell and I should be most happy to answer any letters that may be addressed to me giving as much information as any interested priest may desire to have.

We should like to welcome him in our midst during the coming month of Octo- ber.

(THE REV.) JOHN G. NICHOLLS
ST. JOHN'S VICARAGE
OAKDALE ROAD
CARLTON
NOTTINGHAM, ENGLAND

COVER CONCERN

Sir:
It strikes me as rather ironic that a magazine cover which has obviously been designed with some concern for both meaning and artistry should be spoiled for the recipient.

I have never complained in this man- ner before. I am moved to do so now because this is the most recent of several issues, the covers of which I should have liked to use for teaching purposes, had they not been spoiled with the address label.

May I suggest that your mailing de- partment be instructed to paste the label on the back of the magazine? This is now done by a number of magazines . . .

MARGARET SHEETS
PHILADELPHIA, PA.

RE: ORGANIZATION

Sir:
Perhaps I'm missing the implication, but just what is the Rev. Roy Pettway driving at (*ECnews*, "Letters," April 28)?

My wife and I just made a purely sac- rificial pledge to our St. Mark's Cathe- dral. We need a lot of additions. We are gradually growing up in a predominant- ly Mormon town, and if we don't sacri- fice now for tomorrow's parishioners we won't have a church. What would any one of us have today were it not for these "promotional brainstormers" of yester- year? . . .

ROY DONALDSON
SALT LAKE CITY, UTAH

Sir:
. . . To (the Rev.) Roy Pettway of Atlanta, Ga.—a thunder-clapping Amen (not in italics)!

HARRY H. KIMBER
EAST LANSING, MICH.

SLOW DOWN AND LIVE

• More and more, holidays are being changed to "horror days" for thou- sands of families by traffic deaths on the open road. Ninety per cent of all traffic accidents involve one or more of these five "in-a-hurry" violations: excessive speed, speed too fast for conditions, improper passing, follow- ing too closely, and failure to yield the right of way.



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Christian Discussion

continued from page 6

years he has ministered to men on the factory floor and in the board room. He has taken Christ into meetings with company directors and trade unionists.

To describe the work of the I.C.F. in any detail would take much space. It seizes any opportunity which is available. It sends its men into factories for lunch-hour meetings; it works in tiny cells which in themselves become infectious with the love of Christ. And it organizes great country-wide meetings—its Industrial Union has become a widely observed day in the Church's calendar.

Most interesting of all its big meetings is the latest. Every year it organizes a worship service as part of the Trade Union Congress. Last year's service was widely appreciated, with the result that the Council of the Trade Unions expressed the desire that this year the Archbishop of Canterbury should be invited to preach. His Grace not only preached. He also went along to a reception beforehand and met every member of the Council who was able to get there.

Kelleran

continued from page 25

one to start it, the simplest question—"Are any of these items obviously related to each other?"—will open up the discussion.)

Let me give an example here. One of the items bound to go down on the list is discipline. In combining items, you will find a lot about the point at which your teachers are by what they do with this. It may be left alone, as very important, by a beginning or inexperienced group. Others will combine it with any one of three or four other items, such as course of study or time or physical conditions of the class meeting place. If you can recall later the statements that are made during this discussion, you have the limits or boundaries of the discussion of discipline.

A good first session for the planning group will achieve a listing of our problems as teachers, a priority listing, and details of when, where, and how long the sessions will be. You now have an agenda for the training sessions, and the group of people who, having shared in preparing it, are at least partly involved in the program itself. If either they or others of your teachers will consent to serve as a planning committee after each session, the work will go forward easily.

Such a committee's responsibilities include those of any leader of a group. The first is to state and restate the specific problem to which the meeting is to be devoted. The second is to think of concrete ways in which this problem can be put to the group so that it is clearly seen as *their*

During the service the Lesson was read by this year's chairman of the T.U.C. There were 2,000 people in the church while over 1,000 were turned away and 12,000,000 looked in through B.B.C.-TV. The Archbishop's appeal to "stop using the language of war in industry", which he made in his sermon, reached a wide circle of hearers.

The happy relationship between the Archbishop and the leaders of Britain's trade unions on this occasion is paralleled by the happy relationship which exists between local industrial missionaries and their factory shop stewards. Hovering over the occasion must have been the spirit of Hugh Lister, a railwayman who became a priest and so identified himself with the workers he sought to serve that he was a very vocal supporter of trade unions and even organized strikes. He managed to maintain a true priestly devotion through it all until, utterly wearied, he died a few years ago at an early age.

"The British workingman . . . may find it very hard to bring himself to be an active believer." The Church is aware of that. The Church is facing the challenge,

problem. This might be done by relating an actual incident from the classroom posing the problems of some one lesson in the course that opens up discussion, showing a film strip or a short film that pinpoints the problem area. Then the committee or leader needs to know some resources, other than those of the people in the group, and most particularly the "answers" that are carefully written into any teachers' manual. The more references to various manuals, the more at home the teacher will feel with this helpful book which is so little understood by most of them. And one great advantage the committee approach has over that of the solo organizer, is that they will frankly test the reality of the suggestions.

One thing the leader will notice quite early is that the basic problems of teaching lie deep below the listed ones. His inclination will always be to clear away the surface listings and deal first and directly with the faith of the teaching team, or an understanding of what religion is, or how the teacher visualizes his role. He will be tempted to push deeper toward these objectives, and I hope he will yield to the temptation—just so far as the group can go with him. When his probing questions meet blank stares or embarrassed silence, it's time to stop.

Four sessions, or eight, may be your summer program. The suggestions cited are for a group of experienced teachers. In the next issue, I shall deal with the new teacher, and with some of the ready-made programs of teacher training which the more timorous may need.



CLERGY CHANGES

New Faces In New Places



XLEROAD, B. F., JR., rector, Grace Church, Highland, Va., and chaplain of Beaumont Industrial School, to St. Mark's Church, Bridgewater, N. J., as rector.

BRUCKLE, WILLIAM W., chaplain, Tuller Pool, Tucson, Ariz., to St. Andrew's Church, Gales, Ariz., as rector.

ALDWIN, DONALD, vicar, St. George's Church, Philadelphia, to Calvary Church, Wilkes-Barre, Pa., as rector.

ANKSTON, PAUL A., vicar, Church of the Good Shepherd, St. Louis County, Mo., to St. Paul's Church, Akron, Ohio, as assistant, effective July 1.

ARRENGER, A. NEUMANN, chaplain, U. S. Marine Corps Air Station, Quantico, Va., to St. Andrew's Mission, Pasadena, Md., as vicar.

ELIVEAU, HAROLD E., St. Augustine's Church, Meade, Kan., to St. Luke's Church, Dallas, Tex., as curate.

ELLO, ARTHUR E., priest-in-charge, Christ Church, Baltimore, Md., to Christ Church, Bridgeport, Conn., as rector.

LACKMAN, GEORGE L., former instructor Episcopal Theological School, Cambridge, and was last fall doing graduate study in England, Church of Our Saviour, Brookline, Mass., as rector.

URRIS, HARRY E., curate, St. Stephen's Church, Edina, Minn., to St. Andrew's Church, Newell, and St. Paul's Church, Holland Patent, N. J., as priest-in-charge.

OLE, LEWIS F., JR., rector, St. Luke's Church, Arch Hill; St. Clement's, Massey; Holy Cross, Huntington, and St. Andrew's, Sudlersville, Md., Emmanuel Church, Bel Air, Md., as rector.

DAVIDSON, H. MARTIN P., O.G.S., assistant, City Church, Princeton, N. J., to St. John's Church, Frostburg, Mo., as rector.

ETTER, EDMUND L., JR., superintendent Claggett Diocesan Center and rector of St. St. Point of Rocks, Md., to St. Luke's, Church; St. Clement's, Massey; Holy Cross, Millington, and St. Andrew's, Sudlersville, Md., as rector.

ILLESPIE, DAVID M., assistant, St. Alban's Church, Washington, D. C., to St. James Church, Neateles, N. Y., as rector.

OODFELLOW, FORREST E., vicar, St. Mark's Mission, Sidney, Ohio, to St. Peter's Mission, Lebanon, Ind., as vicar.

RAY, WILLIAM L., curate, St. John's Church, Massena, and priest-in-charge, St. Paul's Church, Fort Covington, N. Y., to St. Paul's Church, Waddington, N. Y., as rector and Trinity Church, Morley, as priest-in-charge.

AYNSWORTH, WATIE R., rector, St. John's Church, Charleston, S. C., to diocesan offices in Charleston as executive secretary of the Diocese South Carolina.

ORNER, THOMAS M., curate, St. Mary's Church, Massapequa, L. I., N. Y., to the Philadelphia Divinity School as instructor in Old Testament, effective Sept. 1.

RELAND, CLYDE L., priest-in-charge, All Saints' Mission, Clinton; Epiphany Mission, Greens, and Holy Cross Mission, Fountain Inn, S. C., to the Diocese of Upper South Carolina as in Columbia as consultant in Christian Education and youth, and manager of Camp Grace.

ONES, ANDREW B., rector, Church of the Immaculate Conception, Baltimore, Md., to St. Paul's Church, Cambridge, Mass., as rector.

ONES, WILLIAM A., priest-in-charge, Church of the Messiah, Pulaski, Tenn., to Christ Church, Nashville, as curate.

EHLE, CHARLES G., of Oakland, Calif., to St. Mary's Church, Malta, as rector.

ABAT, STEWART, rector of Ascension Church, Gaithersburg, Md., and St. Bartholomew's, Laytonsville, to St. Paul's Church, Marion, Mo., as rector.

HAN, WAYNE W., assistant, Church of the Incarnation, Dallas, to St. Alban's Church, Dallas, Tex., as rector.

MARSHALL, JAMES T., rector, St. Paul's Church, Berlin, Md., to Old Wye Church and St. George's, Queenstown, Md., as rector.

ERRIX, A. RONALD, assistant, St. John's Church, Savannah, Ga., to Monumental Church, Washington, D. C., as rector.

Richmond, Va., as assistant until Oct. 1 when he becomes rector.

OKIE, PACKARD, curate, Trinity Church, Bethlehem, to St. Margaret's Church, Emmaus, and St. Elizabeth's Church, Allentown, Pa., as vicar, effective in the early summer.

OPEL, WILLIAM A., chaplain, St. George's School, Newport, R. I., to the Philadelphia Divinity School as instructor in religious education and pastoral theology.

Priests Ordained

ENGLISH, BEN A., March 15, at St. Thomas' Church, Thomasville, by the Rt. Rev. Albert R. Stuart, Bishop of Georgia.

FREIFELD, GEORGE F., April 27, at Trinity Cathedral, Trenton, by the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey.

HANNA, FREDERICK J., April 9, at the Chapel of the Redemption, Baltimore, by the Rt. Rev. Noble C. Powell, Bishop of Maryland.

HATCH, ALBERT H., March 25, at Christ Church, St. Mary's, Ga., by the Rt. Rev. Albert R. Stuart, Bishop of Georgia.

KELLER, CHRISTOPH, JR., March 25, at St. John's Church, Harrison, Ark., by the Rt. Rev. Robert R. Brown, Bishop of Arkansas.

POLGLASE, ALEXIS, April 27, at the Cathedral of the Incarnation, Garden City, L. I., N. Y., by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

RAZEE, GEORGE W., April 16, at Christ Church, Stratford, by the Rt. Rev. Walter H. Gray, Bishop of Connecticut.

ROLLMAN, JOHN F., April 11, at Grace Church, New Market, by the Rt. Rev. Noble C. Powell, Bishop of Maryland.

SAMS, WALTER B., March 16, at St. Andrew's Church, Darien, by the Rt. Rev. Albert R. Stuart, Bishop of Georgia.

SHIRLEY, EDWARD S., March 15, at St. Thomas' Church, Thomasville, by the Rt. Rev. Albert R. Stuart, Bishop of Georgia.

SMITH, P. KINGSLEY, April 12, at Trinity Church, Towson, Md., by the Rt. Rev. Noble C. Powell, Bishop of Maryland.

STARK, WILLIAM E., March 16, at St. John's Church, Mt. Vernon, Ind., by the Rt. Rev. Richard A. Kirchhoffer, Bishop of Indianapolis.

STARRETT, WARREN L., JR., March 24, at St. Luke's Church, Smethport, Pa., by the Rt. Rev. William Crittenden, Bishop of Erie.

WEISSBACH, EDWARD A., April 27, at Trinity Cathedral, Trenton, by the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey.

Deacons Ordained

BIRDSALL, JAMES A. (to be curate of All Saints' Church, Great Neck, N. Y.); FERRARA, LOUIS F. (to be curate of St. Joseph's Church, Queens Village); GRAY, RICHARD W. (to be pastor-in-charge of St. James' Church, Brookhaven); KEMP, GEORGE R. (to be curate of the Church of the Resurrection, Richmond Hill); WOOLLEY, ARTHUR E. (to be curate of St. Alban the Martyr, St. Albans, N. Y.), and WRIGHT, HAROLD L. (to be pastor-in-charge of the Church of the Resurrection, East Elmhurst), April 27, at the Cathedral of the Incarnation, Garden City, L. I., N. Y., by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

CRUM, JOHN M., JR. (to be curate of Grace Church, Merchantville, N. J.); GATTO, ROBERT B. (to be vicar of St. Andrew's, Lambertville); GRIESMANN, DONALD A. (to be curate of Grace Church, Plainfield); HALL, GEORGE E., JR. (to be deacon-in-charge of St. James', Bradley Beach); KNIGHT, S. ROBINSON (to be vicar of St. Michael's, Wall Township); MAR-GOS, JOHN E. (to be curate of St. Mary's, Burlington); RAUSCH, WILLIAM B., JR. (to be deacon-in-charge of St. Stephen's, Florence); SCOTT, EARL B. (to be vicar of St. Mary's, Pleasantville); SUMNER, EDWIN R. (to be curate at Trinity Cathedral, Trenton), and SYKES, ROBERT J., April 27, at Trinity Cathedral, Trenton, by the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey.

OBITUARIES

The Rev. Andrew P. Daughters, rector of the Church of Our Saviour, Pasco, Wash., in Spokane, Wash., April 23. Mr. Daughters disappeared on the eve of the Missionary District of Spokane Convocation, and is believed to have drowned in Lake Coeur d'Alene, Idaho. After checking in at a Spokane hotel he had driven to the lake shore opposite the district's Camp Cross, where his car was found. Evidence indicated that he had walked around the shoreline to the campsite, and had capsized in attempting to return to his car in one of the camp boats. The body has not been recovered. Mr. Daughters, district youth advisor, was ordained in 1951, and served all of his ministry in the Pasco-Kennewick field. Memorial services were held at his church May 4.

The Rev. Henry R. Remsen, 82, retired priest of the Diocese of West Texas, in Kerrville, March 18. A native of Babylon, N. Y., he was educated at Trinity College and Episcopal Theological Seminary. He was ordained to the priesthood in 1902. His first assignment was at Calvary Church, New York City, as assistant. Mr. Remsen also served churches in Colorado Springs, Colo.; Brooklyn, N. Y.; Kansas City, Mo.; Orlando, Fla., and Port Lavaca and Lockhart, Tex.

The Rev. Dr. John R. Logan, 80, in Philadelphia, May 6. He had retired last December after nearly 48 years as rector of St. Simon the Cyrenian Church in South Philadelphia. A native of Danville, Va., he was a graduate of Johnson C. Smith University, Charlotte, N. C., and Bishop Payne Divinity School, Petersburg, Va. His Philadelphia charge grew from a mission of 100 members to a parish of 1,000. He also served on the boards of several community and welfare institutions. Dr. Logan was a past president of the National Church Workers Conference for Negroes. Two of his sons are priests—John R., Jr., and Thomas W. S. Logan.

The Rev. George Belsey, 85, in Kerrville, Tex., April 13. The retired priest was educated in St. Stephen's College and Virginia Theological Seminary. He was ordained a priest in 1902. He served churches in Kansas and Texas.

Mrs. Elsie Miller Ashley, wife of the Rev. Morgan Ashley, in St. Augustine, Fla., April 30. He retired this year from the rectorate of the Church of the Holy Comforter, Crescent City, Fla. In retirement he has been serving as assistant at Trinity Church, St. Augustine.

Mrs. Phebe Anna Wood, 82, in Baltimore, Md., April 27. She was the mother of the Rev. Joseph C. Wood, rector of the Church of the Ascension and Prince of Peace, Walbrook, Md. Mrs. Wood was born in Glasgow, Del., and was active in St. Andrew's Church, Wilmington, before coming to Baltimore.

Mrs. Jewel Varnedoe Sloan, 64, in Savannah, Ga., May 3. She was the wife of the Rev. Pearson H. Sloan, rector of St. Michael's Church. Mrs. Sloan was a native of Savannah, and attended Pape School. She also studied at the American Art Institute in New York City. She was active in the work of the Woman's Auxiliary.

Ross Leighton Gridley, 62, in Rochester, N. Y., April 8. He had retired in 1952 after 34 years as City Court complaint clerk. Mr. Gridley was a lay delegate to General Convention for the Diocese of Rochester; past president of the Men's Club of St. George's Church; a member of the Bishop's Men and key bishop's man from his parish; warden, and vestryman at St. George's for the last eight years.

William W. Douglas, 68, one of Georgia's most outstanding attorneys, in Savannah. He was a native of Baltimore, Md., and active in the civic and legal life of the community. Judge Douglas was an active parishioner of Christ Church and a past chancellor of the Diocese of Georgia.

Wentworth Earl Miller, a former missionary to Liberia, in Boston, April 10. He had served as a member of the faculty of Cuttington College and Divinity School from 1952 until he took an indefinite leave of absence in January, 1956.

Deaconess Mabel Adams, 90, in Philadelphia, Pa., March 15. She was a graduate of the Church Training and Deaconess House of Philadelphia, and was set apart as a deaconess at the Church of the Saviour, Philadelphia, in 1897. She served churches in that city, Brooklyn, N. Y., and in the Associate Missions in Morgantown, N. C.

Sister Amy, 98, in Kenosha, Wis., March 29. She had been a member of the Community of St. Mary for 64 years.

Douglas Woodruff, 75, an industrialist, in Jacksonville, Fla., where he was vacationing, April 9. He was senior warden and vestryman of St. Peter's Church, Auburn, N. Y. He was also a founder of the foundation of the Diocese of Central New York.

Edwin N. Lewis, 66, public relations specialist, in Washington, D. C., May 5. He was a native of Plainville, Conn. Mr. Lewis did public relations work for the Washington Cathedral for 15 years. More recently he free-lanced in his field. His clients included the Builders for Christ Campaign for the Diocese of Washington. He was a member of St. Alban's Church.

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PERSONNEL WANTED

DIRECTOR OF CHRISTIAN EDUCATION to begin about August 1st. Growing church in fine residential community. Liberal salary and car allowance. St. Mark's Episcopal Church, 2151 Dorset Rd., Columbus 21, Ohio.

TEACHERS—openings in elementary and secondary grades in parish schools of Diocese of Los Angeles. Send full details of education and experience with grades preferred to: The Rev. Kenneth

Man—college graduate who likes children and wants to work with them in institution setting in Virginia. Opportunity for administration—casework experience desired but not necessary—salary depends upon qualifications—other benefits. Write Box 1450 Episcopal Churchnews, Richmond 11, Va., stating education, experience, give references.

W. Cary, Box 37, Pacific Palisades, California. Genteel Refined Lady immediately as Superintendent for a small home for elderly ladies. Address Mrs. P. W. Covington, Coduit Road, Colonial Heights, Va.

POSITIONS WANTED

TEACHER-PRIEST wishes position in Prep-School in North East for September. Box 1447 Episcopal Churchnews, Richmond 11, Va.

PRIEST: married, two children; exceptional training, broad, rector or assistant. Box 1448 Episcopal Churchnews, Richmond 11, Va.

BACKSTAGE

OVER A LONG SPAN OF YEARS one would naturally arrive at the conclusion that the traffic between our Church and the Roman Catholic Church was one way—or to Rome. That's because the Roman Catholic Church has taken advantage of almost every opportunity to publicize conversions to its way of thinking. They have done a good job and, for the same token, we have too often remained silent. Thus the situation is by no means what it would appear to be; throughout our Church there are hundreds of people who have moved from Rome to Anglicanism. Some of these people hold positions of importance (in the Church or in the secular world) while others are just 'people'—largely unknown but equally as important. In the first group one can name such men as Dean Pike at the Cathedral of St. John the Divine in New York and the Rev. Joseph Wittkofski, the rector of St. Mary's

Church, Charleroi, Pennsylvania. A full list would run much too long for this space. But obviously the second group would number many more, including our Grace Donahue of Washington, D. C. who writes the article, *My Road Led from Rome*, which begins on page 22 of this issue. In a straightforward manner, fairly well devoid of emotion, she tells how doubts first crept into her mind and how finally she 'found' the Episcopal Church and a deep spiritual satisfaction.

Mrs. Donahue—a native of New York—now lives in the nation's capital. I suppose it would be fair to say that nothing really exciting has ever happened to her to date; she has lived the life of just the average person—as many of us have. Born in a devout Roman family,

she was educated first in parochial schools where the fundamentals of Roman Catholicism were deeply impressed upon her. Later, as a simple expediency, she finished her education in public schools, and it was at this point that the first doubts came to her. Married when quite young, but soon a widow, she is the mother of one son who, incidentally, remains in the Roman Catholic Church.

Recently I had an opportunity to talk with Grace Donahue and so discovered that her decision to leave the Church of Rome has less many conflicts in its wake. About her 15-year-old son she said, "The (the Roman Church) is his choice . . . as long as he is not blinded by erratic dogma and finds happiness therein, I am satisfied." In her work she is almost totally surrounded by Roman Catholics and admits that there are times when she feels conscience bound to correct some of their statements. The result is one you can well imagine. Her roommate, with whom she has lived for more than five years now and who is her closest friend, is a devout Roman Catholic and this, she says, "presents me with still another conflict whenever actual differences in our faith present obstacles to our life together." I was impressed when she said "I am convinced in my heart and in my mind that the Episcopal Church holds a greater truth than does the Church of my birth" . . . and so Grace Donahue, as many others have done and still do, follows her conscience, ever hoping that those whom she loves and lives with will one day see what she knows and they might learn is, as she puts it, "a greater truth."



Clair E. Beemer